JUNE 1, 1960

THE UNITED CHURCH

OBSERVER

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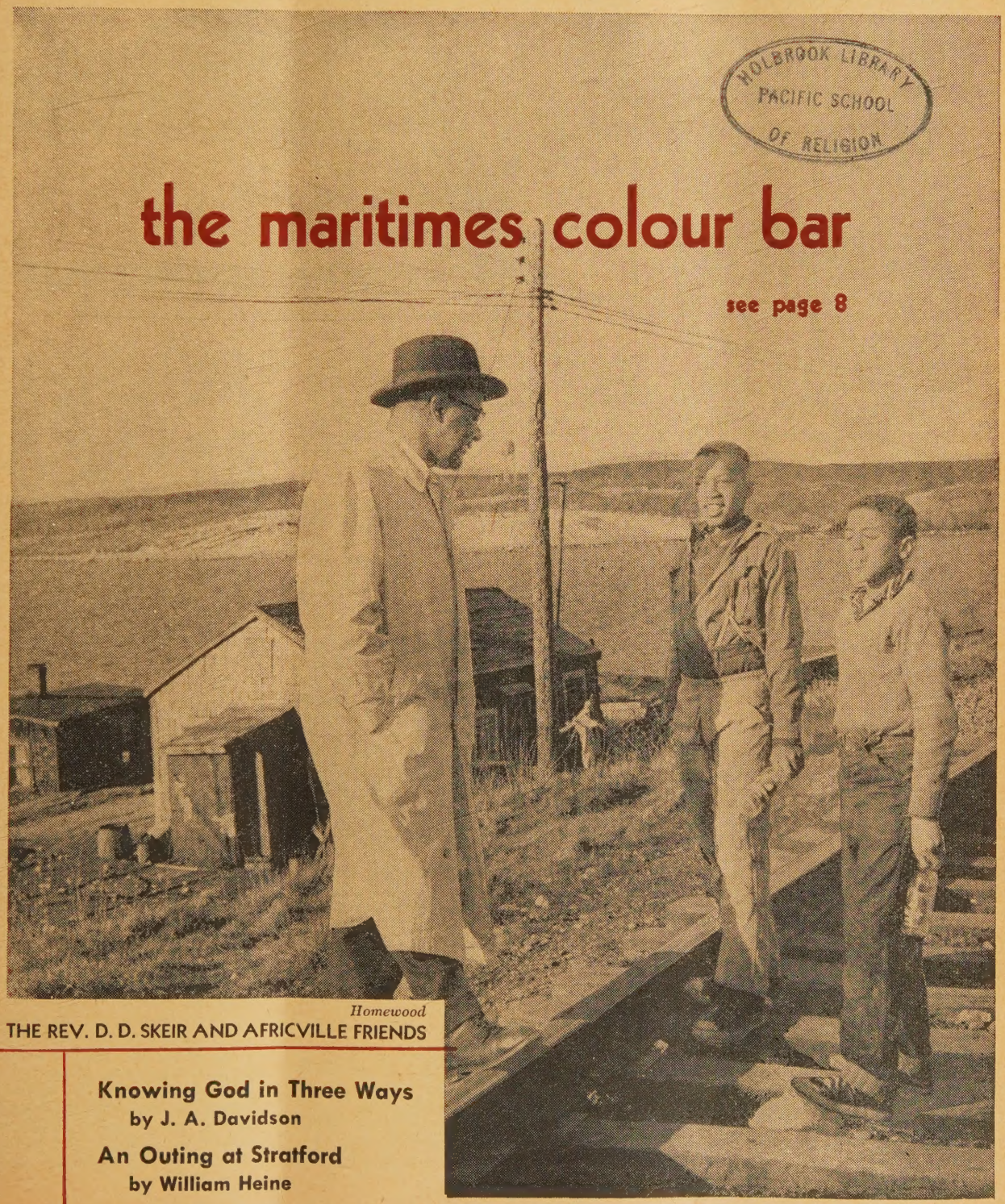


Homewood
THE REV. D. D. SKEIR AND AFRICVILLE FRIENDS

Knowing God in Three Ways
by J. A. Davidson

An Outing at Stratford
by William Heine

Letters

Teachers Answer Call

Dear Sir: . . . Your fine editorial and our advertisement in **The Observer** have brought very gratifying results. Hardly had your paper hit the stand than we were receiving inquiries from teachers all the way from Vancouver to Prince Edward Island. Thus far we have had about 35 inquiries and almost without exception they are good prospects.

We are in touch with several very good high school teachers, which is our greatest need, and we have already confirmed the appointments of five for specific teaching positions in some of our outport Regional and Central High Schools. We are still in the process of negotiating with several of the others and I have no doubt we will terminate some contracts with them. . .

St. John's, Nfld. Charles L. Roberts, Superintendent of Education (U.C.)

Tut! Tut!

Dear Sir: Regarding your editorial entitled, "Tough on Immigrants," I just wonder when the time will come, if ever, that The United Church of Canada will learn to keep its fingers out of politics and advising our governments, provincial and federal, what to do and not to do. It has been the case ever since the United Church came into being, and each year the pressure is growing. The people of Canada elect the government to do business for the country. They support the churches for spiritual guidance and do not expect anything else from the church. Long years ago, Christ told some men to render unto Cæsar the things that were Cæsar's, and unto God the things that were God's. Does the Government interfere with the churches' affairs? No.

Well, then let the church learn to mind its own business. If the Hon. Ellen Fairclough thinks the immigrants from Japan, Korea, Haiti or West Indies would not make suitable immigrants, let them abide by her judgment. . .

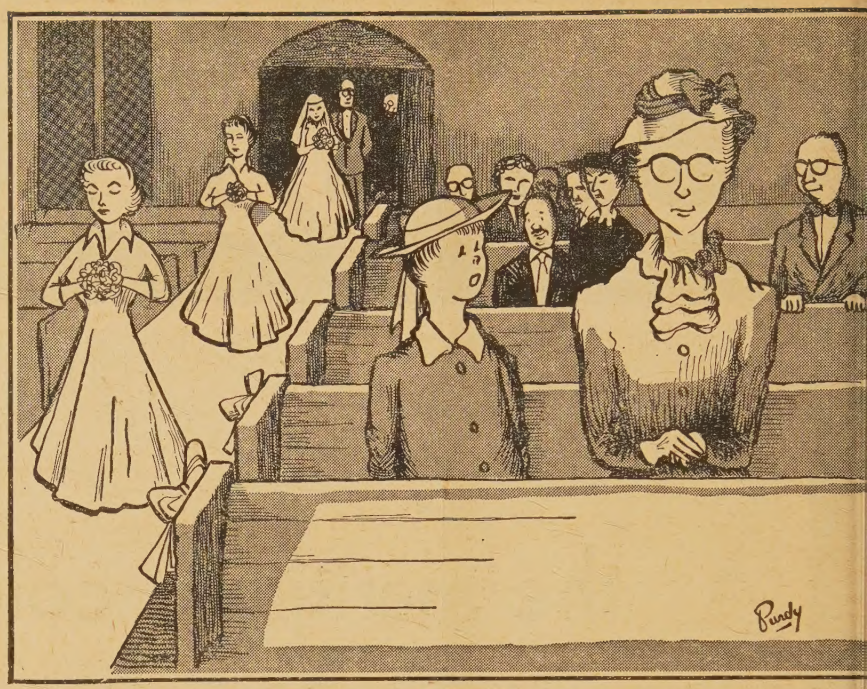
Osgoode, Ont. William S. Bower.

Maker of Wrecks

Dear Sir: . . . The Rev. Calvin McQueston in a recent issue, gives the basis for one of the favourite hymns, "In the Cross of Christ I glory, Towering o'er the wrecks of time."

He also reminds us that the author, Sir John Bowring, Governor of Hong Kong, was inspired to write it when he saw his ships put in at Macao, etc. What was he doing with ships? In the "Globe and Mail," Frederick Nossal, a staff writer, tells us: "The British pumped many millions of pounds worth of Indian OPIUM into China to balance their Far Eastern trade." Sir John Bowring led the combined ships in that nefarious traffic. Thus, but one of the many un-Christian deeds against that great people made millions of them "Wrecks of Time," and made it the harder for our devoted messengers to proclaim "The Cross of Christ" in which they gloried.

(Rev.) C. C. Wellerman (Retired).
Toronto 6, Ont.



"Auntie, why don't you get married so I can be a flower girl, too?"

Challenge this Claim

Dear Sir: Trinity Congregation, Oxford, took note recently of the 93rd birthday of one of our elders, Wilton Lockhart. At our communion service in January he assisted both in the ordination of two additional elders and in the serving of the communion. . .

We modestly (?) make the claim that we have the oldest **active** elder in The United Church. Do you know of any congregation that can challenge us?

Oxford, N.S. (Rev.) Cliff Moase.

More Apostasy?

Dear Sir: A great many United Church people — and I expect, those of other communions as well — must surely be wondering if the ultimate has been reached in United Church Apostasy, or if there is still more to follow. I have been a church worker for upwards of 60 years and, whatever I have been able to do, has been a labour of love, because my church has meant so much to me. Through the years I have tried to be loyal to my church and till recently, she has been loyal to me.

But now . . . I feel I am a man without a church; as I can never, never subscribe to the teaching of **Life and Death** and **The Life, The Question and The Answer,** which, tragically appear to be the voice of the church. . .

Shoal Harbour, Nfld. A. S. Butler.

It's Common Sense

Dear Sir: In view of your cartoons of late, and the "cut" on page 13, of April 1st edition, I am moved to say, would that the good Lord would give us the common sense to "see ourselves as others see us." (Apologies to Bobbie Burns.)

Westmount 6, Que. A. H. Ransom.

Cheap, Effective Advertising

Dear Sir: . . . Commercial enterpris which offer alluring prizes for worthl box-tops are actually doing so for th own gain, and are using church peo as a tool, preying upon their consta need for more funds. For these co panies, it is a cheap way to get so mighty effective advertising. Wh analyzed further, it is apparent that, wh some will win prizes, many groups w be grossly underpaid for the advertisi service they are performing.

Looking at this question from a bu ness angle, we as church people shou seek to promote in the business wor good Christian business ethics, based quality, service and integrity, to exclusion of all schemes which of something for nothing. These schem are insidiously undermining our busin practices today so that it is becom increasingly hard to stay in busin without using them.

From the standpoint of effective chu fund-raising, it has been proven c clusively that the church is stronger, b spiritually and financially, when it rel on free-will giving based on t stewardship.

Mrs. Edwin R. Woodbrid Harrow, Ont.

Let's Provide Both

Dear Sir: By the traditions and pr tices of the United Church, there h come into The United Church of Can two practices for administering the H Communion—one by elders to the peo in the pews, the other by the minister the people kneeling at the rail.

The former practice seems to h become more general throughout church, but the latter is just as much part of our tradition and in recent ye there has been a revival of interest

s form. Since General Council ruled)52) that there are values in the custom administering at the rail which should preserved in the thought and life of r people, surely it is much to be desired it congregations provide both types of vice at various times.

But we are building hundreds of new urches with no communion rail and th no provision to kneel at the front the church by means of kneeling nches or a broad step. The Committee Church Architecture should give leadhip here to architects, so that it will possible to administer the Sacrament either method.

ronto 5, Ont. R. S. Sullivan.

nanks from Burned-out Family

Dear Sir: . . . Mr. and Mrs. Samuel bert (Cree family) had their home stroyed by fire on the evening of April . All their belongings were destroyed. xes of clothing just received from the st Lake WA, Picton, Ont., and from e women's evening auxiliary of Dray-n, Ont., went to supply them with thing and blankets. This Indian family sh to express their thankfulness to ese two United Church groups for this thing and for their kindness at this ne. . .

(Rev.) D. A. Richardson.
rway House, Man.

nesome in the west

Dear Sir: . . . Recently I attended two ding churches in a western city, where one made any effort to make the anger feel wanted.

In contrast to this was our experience a little church on the border of Texas d Arkansas. After the service, the embers came to us with such heartrming friendliness that the fragrance it remains.

In this great land, swarming with lonely lk who are seeking new homes, let us row aside our attitude of aloofness and ke any chance in making these strangers el wanted.

epworth, Ont. Paul V. Helliwell.

ggestion to Manses

Dear Sir: To the other families of the anses might I suggest that, as one dication of our concern for the world's meless, we ask our Woman's Associion in this World Refugee Year to send e money which they would spend on decorating and improving the manses "Super-Gifts for Refugees."

ne Manse, Mrs. Ruth Cowper-Smith.
lgrave, Ont.

ew Missionary Hymns Needed

Dear Sir: Recently while looking over e missionary hymns in our Hymnary r an Africa service, I was appalled at e number of old favourites which we nnot honestly sing any more. They present a state of affairs which, if it er existed, certainly does no longer. . .

Let us have some new mission hymns hich realistically mirror our time. erhaps they will be mostly prayers for od's spirit to come and work. Perhaps ey will not distinguish too much etween the "heathen" overseas and the folk at home. Perhaps they will sing chiefly of the great mission of the church of Christ everywhere. And likely they will not expect the Kingdom to come so easily or so absolutely.

Aurora, Ont. (Rev.) John Morris, Jr.

Money Makes Money

Dear Sir: Re Mrs. G. J. Wilson's comment on "The Use of Money."

"How much **better and nobler** a monument it would be to God if that money had been spent in building a hospital, buying ambulances, etc., for our overseas missions than building a beautiful half-million dollar church and education centre."

Perusing annual reports from two churches which have built such local buildings in the last 10 years, St. Andrew's, North Vancouver, and Lakeview, Regina, I find that each of these churches gives enough to M and M in 10 years to equip a mission field more than modestly.

Good facilities for Christian education in the home base promote missionary effort.

Regina, Sask. Mrs. J. W. Barker.

Fred Victor Needs Partner

Dear Sir: I am grateful to you for publishing my letter re the Fred Victor Mission furnishings. A generous friend has offered to donate, as a memorial to his mother, $1,500 towards the new organ which is to cost $2,650. I am wondering if another generous friend would like to be a partner in the purchase of this organ?

J. I. MacKay,
Superintendent.
Board of Home Missions,
The United Church of Canada.

Ministers and Mourners

Dear Sir: Re your answer to Question four "The Question Box" in your May 1 issue.

If a close personal friend, who happens to be a minister, is asked to sit with the mourners, he is placed in a far better position than if he is asked to usurp the place of another minister. The latter is expected to continue the ministry to the bereaved, but finds the task much harder —and unnecessarily so—if the family has shown that they would prefer the personal friend to minister to them. Therefore it is for the welfare of the family, the friend-who-is-also-a-minister, and, need we add, Christ's kingdom, for the family to ask their friend to sit with them and their minister to minister to them. We may also say, then that the minister's attitude **is** Christian when he insists on performing his own function.

Maryfield, Sask. (Rev.) F. D. Smith.

Record Cleared?

Dear Sir: A letter of mine (March 1 issue) was so compressed in your editorial rooms as to completely obscure its purpose. This was to protest against the misuse of the command, "Thou shalt not kill," as a prohibition of capital punishment. Reference was made in the letter

(Over)

A Great Mistake

Dear Sir: I read with interest your statement that, "the conduct of worship and the quality of preaching, are tremendously important," and that we are too "preoccupied with numbers and with busy programmes."

Obviously your opinion is not shared by some of the Boards of the church whose literature gives one to understand that the age of the preacher has been superseded by the age of the organizer, the administrator, the Christian Education specialist, and above all the ministers as the high-pressure salesmen of the church's programmes. . .

Churches still exist that are filled with preaching of the Gospel, even the preaching of the "individualist, pietistic" gospel which our leaders criticize.

An eminent preacher of our church informs us that Jesus did not come "preaching soul-salvation," but rather He came "preaching the Kingdom of God." To this it may be retorted that He did not come preaching salvation through stewardship, or salvation through social reform either, though these are important facets of His total message.

It is still scholastically respectable to render Luke 17, v. 21: "The Kingdom of God is within you," (rather than, "in your midst"). If the Kingdom has no reference to the individual, why did Jesus devote so much of His ministry to individuals? And from whence, in that case, is it to permeate society? Are we to abandon the preaching of a personal Gospel until it becomes merely a "Norman Vincent Peale cult," or part of the obscurantism of the sects?

As one who has had to deal repeatedly with the inroads of the sects on the United Church, I think that the United Church is making a great mistake in its one-sided emphasis.

(Rev.) Clyde G. Westhaver.
Morin Heights, Que.

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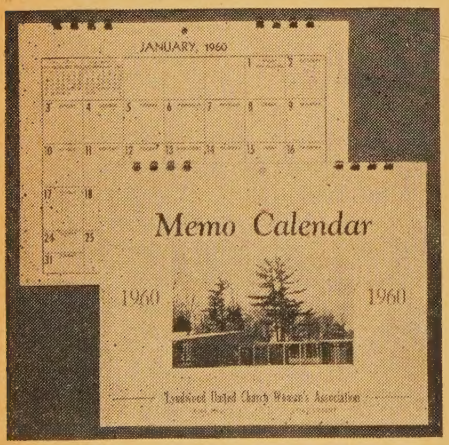

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to Exodus 21, where a number of "capital" crimes are listed, to correct the error referred to, not to support capital punishment in our day, as you were led to suppose.

It is to be hoped the above will clear the record.

Ottawa, Ont. (Rev.) I. N. Beckstead.

No, Sir

Dear Sir: In the "Question Box" of your May 1st issue, you answer a mother by saying that it is good for a son to say "Yes, Sir," and "No, Sir," to his father. I must say that I disagree with your opinion.

The word "Sir" has been contracted so that today it is used more in a military sense. Modern psychologists teach us that we should have a closer relationship with our children but I fail to see how this is possible if we are to be regarded as a Commanding Officer. . .

Kingston, Ont. William J. Haggerty.

Low pitch scores

Dear Sir: Re your remarks on congr gational singing. A year ago, I w asked to preach in Rosedale Presbyteria Church, Toronto, where I had bee ordained 44 years before.

I noticed the hearty singing and w even able to do some myself. My wi said it was because the "pitch" of t organ had been lowered. On enquiry found that the session had ordered th done. Would it be right to say that ma of our people do not sing because the find "concert pitch" a bit too difficu for them?

(Rev.) Charles Donal

Georgetown, Ont.

At the Right Time

Dear Sir: We wish to compliment Leonard Griffith on his book, **God a His People,** which was distributed Easter, surely the best season of all f honest self-criticism. . .

Saskatoon, Sask. F. Le

A missionary asks

Can Canada Help?

Dear Sir: I am very happy to read that Canada is doing something about those refugees from Europe who are suffering from tuberculosis. . .

I am writing this in the hope that I may stir up a little feeling for similar sufferers in other parts of the world. Here in South Korea more than 6% of the population are suffering from the disease. There are 500,000 known cases of TB, to say nothing of those unknown ones. . . There is an appalling lack of sanitoria and the majority have to be treated in their homes, if they get any treatment at all. The average home is at the most two rooms, six or eight feet square, and these homes are overcrowded, so that it is impossible to isolate a TB patient. When I think of the empty sanitoria in our country, I long to be able to send some of these people to occupy the beds and be given a chance to recover.

I am, at the present time, treating with drugs about a hundred patients who should be resting as well as taking drugs. It is easier said than done, for most of them are the heads of families and have to work until they drop, by which time they have infected the other members of the family. In one family just come under my care, the father has had TB for nine years and is now in the last stages of the disease. He lies in one of two rooms, with the five children and his wife occupying the other. The oldest daughter is 19 and she has just come in for an X-ray along with her brother who is 15. The films show early TB, but the daughter has to be home to care for her father because the mother is going out to cook for another family in order to earn enough to keep the family from starving. . . The mother is infected too, as the other three younger children aged 12, 9 and 6 may easily be.

What would you do in such circumstances?

I am trying to get the two younger folk to consent to be admitted to a hospital, but there must be someone to look after the father and the younger children. We feel that the money which the mother is earning elsewhere must be found and she must come back home and look after her own family. How I covet some of those beds in the empty sanitoria in Canada.

Could not our country open its doors a little wider for a few of the people in this country to be given the opportunity of proper treatment? And could not The United Church of Canada, which I try to represent in this country, do something about urging our Government to do this?

Canadian Mission, Iri, Korea. Miss Ada Sandell, Reg.N., *WMS Missionary.*

THE UNITED CHURCH
OBSERVER

JUNE 1, 1960

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest
Managing Editor: E. L. Homewood
News Editor: Marjorie Macdonald
Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.
Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.
Advertising Office: 299 Queen St. W., Toronto 2 B, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 130, No. 14 - New Series, Vol. 22, No. 7

ABC Circulation this issue: 279,646

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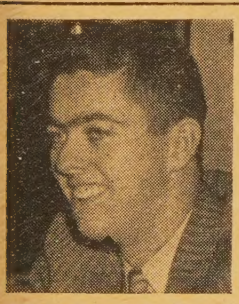


YPU's Dave MacDonald

IN THE NEXT ISSUE

Young People Forge Ahead
By A. C. FORREST

Sects in Canada
By GORDON DONALDSON

Observations

PROFESSOR JOHN LINE's new and important book, *The Doctrine of the Christian Ministry,* was printed in London, by the Lutterworth Press, and through a combination of circumstances didn't reach THE OBSERVER for review when it first came out. In order not to delay bringing it to the attention of our readers we are commenting on it here rather than taking time to secure the adequate treatment it deserves. (See page 23 for price.)

CHURCH UNION CONVERSATIONS here and around the world stutter and stammer over the doctrine of the ministry. Discussion with the Anglicans in Canada has been halted on this. The Anglican Church is divided within itself. And United Church people in order to discuss church union have to understand the Doctrine of Apostolic Episcopal Succession and what the United Church's non-episcopal ministry means.

THE AUTHOR is Professor Emeritus of Systematic Theology, Emmanuel College, Toronto. His prose is not light and this book is for study, not casual reading. Yet John Line has always been relevant. Back in the depression years when the land was full of unemployed and hungry he took his Gospel to the streets of downtown Toronto, preaching and debating every Sunday night. He liked to eat and talk with working-men in Bowles lunch.

THIS BOOK IS RELEVANT for our time. He traces the doctrine of the ministry through history and he comes to conclusions. Dr. Line always comes to conclusions. Sometimes he has two opposed conclusions and leaves you with a paradox. His conclusions here are in a neat summary. He recommends the Episcopacy in plans for a re-unification, not to smooth the way, but "from the right and duty to continue a great historically established ministry . . . but . . . re-ordination would be repugnant where first ordination constituted a true ministry."

HISTORY IS ON THE SIDE of the Episcopate, but Dr. Line concludes: "Christianity in its absolute or aboriginal sense is neither episcopal or non-episcopal . . . a non-episcopal ministry can be as genuine, as characteristically Christian as an episcopal, and has often conspicuously so been." With a special commission studying ordination, and the committee on faith studying the ministry, this book is exceptionally timely. Anglican and United Church ministers, we presume to suggest, should all read it. Laymen serious about church union will profit by it, too.

* * * *

● SPEAKING OF BOOK REVIEWS reminds us of two stories told recently by the *Christian Century's* Margaret Frakes. There was the little boy who said, "This book about penguins tells me more about penguins than I want to know." Then it is said that Abraham Lincoln once reviewed a book with, "If you like this sort of thing this is the sort of thing you'll like."

* * * *

● A FORMER MARITIMER and influential churchman made a rather cynical comment to us recently. "Everybody is passing resolutions about South Africa. Why don't they pass some about the Maritimes?" We had heard criticism of Maritime treatment of the coloured people but never knew whether it was justified or not.

THE OBSERVER HAD been unable to learn (and it is surprising how little seems to have been written about it) whether the criticisms were of isolated incidents, or reflected a general situation. Several years ago Mr. Homewood did a series of articles about the coloured people in the Dresden and Chatham areas. Last month he went to the Maritimes to gather material for the piece on page 8.

* * * *

● MANY LETTERS have been coming in reply to a short piece written by Professor George Cornish and published a few weeks ago. Dr. Cornish, a great and good-natured controversialist, enjoyed such back-and-forth discussions through the years. He was a member of St. George's Church, Toronto. But last month our 87-year-old friend and professor passed from us, and correspondents will understand why we have chosen not to print their letters.

Editorial

It Pays to . . .

A THANK-YOU note from Mr. Charles L. Roberts, superintendent of United Church education for Newfoundland, appears on our letters page. It confirms our conviction that there will be a response when needs and opportunities in one part of the church are made known to those in other parts.

Frequently we have been irritated by complaints and scoldings by churchmen who are distressed by heavy work and lack of workers, but have not taken effective measures to communicate their needs. Churchmen by their training and experience rely on the conference platform or pulpit to inspire response. It's an inadequate medium for recruiting on a national basis. We have been gratified on numerous occasions by the results which have followed announcements of a need in OBSERVER columns.

We cannot write editorials about each case of special opportunity. And we recognize the dangerous precedents we set when we wrote about need for nurses in Bella Coola hospital two years ago, and accompanied Mr. Roberts' recent advertisement with an editorial.

But one advantage in building up THE OBSERVER circulation past 275,000, is the provision of an effective medium of communication with a vast audience of Christian people. Our columns are open to advertisers at modest rates, and if an institution can't afford an advertisement then we will be glad to publish a letter to the editor explaining available opportunities, and inviting direct correspondence.

We don't want to see our church institutions inadequately staffed. We don't think it is necessary. And we do think Mr. Roberts' businesslike way of going about things should commend itself to other areas and institutions where the harvest is ripe and the labourers are few.

POOR SUCKERS

EXPLOITING the weakness of well-intentioned people in the name of charity is a sordid and widespread racket. All along we have known that the bingos and the lotteries have been flouting the nations' laws. Recently we have come to realize they nurture the criminal elements in our society. And great amounts of money raised for "charity" are dissipated by the stupidity of some and diverted by the cupidity of others.

Some of the biggest blunders and biggest rackets have been brought to book. But hundreds of small ones are allowed to flourish undetected because the average citizen is ready to overlook a little law-breaking for what he believes to be good ends.

Last year the Toronto branch of the Canadian Federation of the Blind (not to be confused with the CNIB) operated a big newspaper bingo. Recently it went into trusteeship.

Toronto citizens contributed $113,964 revenues during the year. Expenses for the year were $110,222. They included $24,943 for newspaper advertising. The bingo cards cost $14,608. And what a printing contract that must have been!

The same organization had a building fund. Contributions: $11,263. Expenses were $14,110.

This one was exposed as several others have been. What should make the average man wonder is how efficient and how honest are hundreds of other projects where little bingos operate, cars and boats are raffled and zealous do-gooders get taken in by professional gamblers—called promoters. All for sweet charity!

The most ironic part of it is so many of these illegal campaigns are promoted to raise money to combat juvenile delinquency or to keep children off the street and little boys and girls are hired by respectable law breakers to sell the illegal tickets.

It has got so bad that in some of our most attractive towns a person can only with difficulty navigate down the street on a summer afternoon without being plagued by the most respectable people of the town selling tickets on everything from outboard motors to Cadillacs.

There has been some ambiguity about the law on gambling for charity, but the recent ruling of the Supreme Court of Canada on the Edmonton "Dream Home" has cleared away confusion. The ruling was handed down from Ottawa, the bingo capital of Canada.

Even though most good citizens consider these things trifling enough, they should be reminded that the great crime syndicates of this continent have been built on the willingness of ordinary people to flout the law, and the deep-seated desire in most of us to get something for nothing. When gambling appears to help some worthy cause, it wins tremendous support.

What we do is: get nothing for something; make it more difficult for the efficiently administered charities; teach our children disrespect for the law; compromise and sometimes corrupt local law enforcement agencies; contribute our money to professional gamblers; and let naïve do-gooders waste our time and funds.

That goes for the whole caboodle from the Irish sweepstakes to the Sacred Heart bingo.

EDITORIAL NOTE

OBSERVER circulation this issue has reached 279,646. This means the church paper will be mailed to 279,64 homes. Another 10,000 copies are printed for bul mailings, sample copies, counter sales, etc. One half o the "active" families of the United Church are no subscribers.

THE UNITED CHURCH
OBSERVER
JUNE 1, 1960

In Editorial Pointer

At the Weak Spots

THE 1959 statistics for the United Church have been compiled and compared, analysed and interpreted. They indicate that the state of the Church is:

Spiritually, immeasurable. But there are things to worry about.

Financially, a record year. This is true in almost every department.

Growth, the church extension boom continues.

Manpower, critical. The decline in candidates is frightening.

The secretary of the General Council, summing it up in his report to the Executive last month, said: "We have reason for satisfaction concerning our spiritual progress, but no room for complacency about our real work of winning new members and nurturing them in the faith."

Drop in New Members

The most surprising statistic was a drop in new members by profession of faith in every conference. The 1958 total was 41,713. Last year it declined to 38,300.

Does this indicate we have entered a spiritual recession? It is being said all over the continent that the revival of interest in religion is over. Or is this just an inevitable correction from over-emphasis during the four year National Evangelistic Mission, when new records were set annually?

Dr. J. R. Mutchmor points out that there are a few areas where professions of faith are up, and indicated that the best records were made where the people had their backs to the wall. Sydney Presbytery, undergoing an economic recession, was up. Moncton, where the Roman Catholic growth is rapid, was up. He believes affluence is having an adverse effect on our growth.

Almost every major city, despite increased population, was down. Ottawa, Sudbury and Calgary were exceptions.

It had been assumed that the United Church would pass the "million active member mark" last year. Not that attaining such a mark is in itself important, but it was a milestone that should have been passed. It was reached doubtlessly Easter this year, although that assumption cannot be confirmed until 1960 statistics are compiled.

At the end of 1959, the membership reached 996,576 adults in full communion. (For statistical purposes the United Church does not consider its baptized children, members.) Total number under pastoral oversight was 2,531,906. Census statistics indicate that nearly four million Canadians consider themselves adherents or members of the United Church.

Funerals Up, Weddings Down

Officials were a little surprised to find numbers of baptisms and marriages at which United Church ministers officiated were down from 1958. However, more funerals were conducted. Those statistics could stand some pondering.

Ottawa reports confirm this. United Church ministers officiated at 22.2% of the marriages in Canada, and 22.9% of the burials.

This underlines the nagging truth that over 1⅓ million Canadians consider themselves United Church, for whom the United Church seems to do little except marry and bury.

It was this knowledge, coupled with the information that great numbers of Anglicans were not being properly shepherded by their parishes, that led nearly 20 years ago to conversations taking place between the two largest Protestant communions. Union hasn't gone far. While the theologians strain at apostolic succession, the unchurched multiply.

Another nagging problem is the presence of 127,000 United Church members on non-resident rolls. The Department of Evangelism and Social Service points out that one Canadian family in four moves every 12 months. Dr. Mutchmor believes that the greatest weakness in pastoral work is among the young married couples who change addresses so rapidly.

On the financial front, total church givings increased by 2.7%. The United Church of Canada stands 18th among 25 major churches on the North American continent in its per member givings to the church. Church property values last year increased by 21 million.

Church extension continues at a rapid and accelerating rate. But it has been offset steadily by the amalgamation of congregations, so that there has been only a small net increase in the number of pastoral charges.

It is believed that numbers of amalgamations will decline, and it is estimated that there will be net increases of 444 pastoral charges during the next five years.

This will require great numbers of new ministers. And that presents a grave problem, for the recruiting picture is grim.

Where Are the Ministers?

Two years ago when the number of new candidates for the ministry reached 184 it was believed that the problem was solved. It is apparent now that the interpretation was too optimistic. Since then the number of new candidates has sharply declined, with the result that the shortage and lack of candidates has become critical again.

New Candidates

1957	1958	1959
184	164	129

Total number of candidates registered in all arts and theological colleges

1957-8	1958-9	1959-60
700	704	644

A few weeks ago when Dr. M. C. Macdonald outlined building and extension prospects for the United Church, and estimated that the boom was going to continue, the obvious question asked was, "From where will the men come to fill these pulpits?" The answer: "No one knows."

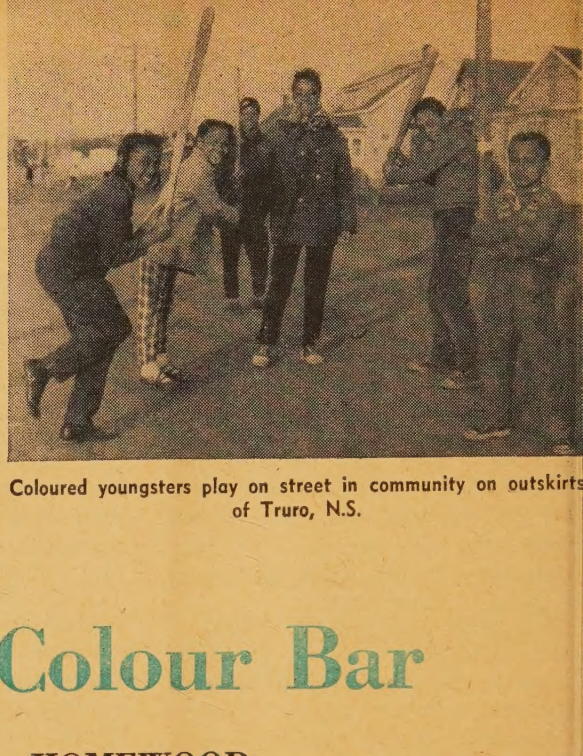
The church may be assured that the Inter-Board Committee on Recruiting,

(*Continued on page 24*)

Cover Story

- *Restricted in housing*
- *Barred from barber shops*
- *Discriminated against in jobs*
- *Integrated in schools*
- *Accommodated in hotels*

This is the strange paradox of



Coloured youngsters play on street in community on outskirts of Truro, N.S.

The Maritimes Colour Bar

Story and photos by E. L. HOMEWOOD

RUMOURS of race discrimination in the Maritime provinces have long been heard all across Canada.

* A coloured man can't get a haircut in Halifax barbershops.

* Housing for Negroes is confined to slum area ghettoes.

* The young people aren't being properly educated.

* Coloured people can't find jobs.

These are a few of the things that have been whispered abroad by people who have visited east coast communities or lived there for a short time. But I found no one who had carefully tracked down the rumours.

What is the real story of race relations in the Maritimes?

In a week of interviewing people in Halifax, Dartmouth, Truro, New Glasgow and Saint John, I learned that many of the rumours are true. I talked with coloured and white ministers, educators, lawyers, government officials, business men and social workers. I visited the coloured people in their homes. Many of the answers I got on specific problems were conflicting.

I heard a great deal about discrimination. But a Negro professional man from Toronto has been able to get rooms in Halifax's two large hotels, the Nova Scotian and the Lord Nelson. He arrived unexpectedly and without reservations.

The porters who carried his bags were white. So were the chambermaids who cleaned his rooms, and the boys who operated the hotel elevators. There are no coloured people doing these jobs in Halifax, although they are common occupations for Negroes in other parts of the country.

Almost half of Canada's Negroes live in Nova Scotia. Although the last Canada census showed only 18,000 Negroes in the country, an unofficial estimate of the actual number is 30,000. Nova Scotia's coloured population is about 13,000.

I found that Maritime coloured people are the poorest economically and the most discriminated against Negroes in Canada. But most Maritimers don't like to admit there is a problem. The United Church's Maritime Conference has been silent on the matter.

Few wanted to talk

Everywhere I went I saw facial expressions and attitudes change from cordiality to cautiousness as people learned why I was there. Few wanted to talk about the problem.

Dalhousie University's Institute of Public Affairs has been conducting surveys of the situation for over a year. But neither Institute Director Guy Henson nor Research Associate Prof. Arthur Neal would substantiate or deny the oft-heard charges of discrimination against Negroes. "Our report will b out in three or four months," Mr Henson said. A Halifax Citizens' Com mittee has been formed to work on th problems of coloured people. It's a outgrowth of the institute's surveys.

The problems, according to Pro Neal, are that the coloured people ar poorly educated, badly housed, unem ployed, and discriminated against. "Th white people here seem to adopt superior attitude, mainly because o income status and general cultural level, he said. "We suspect there is a goo deal of unconscious discrimination. W know that barber shops and restaurant don't like to serve coloured people."

The Rev. W. P. Oliver, minister o Halifax's coloured Cornwallis Stree United Baptist Church, said the barbe shop situation was "not as free and ope as it might be." His son gets his ha cut by a white barber on Gottinge Street, he said, but most coloured peopl get hair cut in each other's home because barber shops don't like to serv them. There is one coloured barber sho in the Maynard Street area.

"Coloured students from the unive sities, who are not local boys, say the have to go out to Rockingham, outsid Halifax, to get haircuts at a whi barber shop," Mr. Oliver told me.

But J. A. Ross Kinney, superintende of the Nova Scotia Home for Colour Children, at Westphal, outside Dar

nouth, said he had never had any difficulty getting a haircut in either Dartmouth or Halifax.

At New Glasgow, the Rev. D. Thomas of the coloured Baptist Church, told me he had been refused service by a barber here some years ago. "The barber found out the next day that I was a Mason and he came to me and told me to come in any time and he would cut my hair. The next time I went in the shop was full, but I got served. I haven't been back and I haven't tried any of the others. A man in my congregation cuts my hair now, in his home."

There have been no recent incidents of people being refused service in New Glasgow, Mr. Thomas told me. "With our people, if they are turned down once they just steer clear of them in the future," he said.

Only a symptom

But discrimination in the barber shops, while considered a symptom of the general attitude toward Negroes, was a minor matter to most people with whom I talked. The major concerns are housing and jobs.

The coloured people of Nova Scotia are scattered in 20 communities around the province, seven of them in Halifax County. Almost 4,000 live in the Preston - New Road - Cherrybrook area, outside Dartmouth, with about 700 in the town itself. Halifax has 1,200 or so in the downtown Maynard Street area, and about 400 in the other-side-of-the-tracks shantytown of Africville. Another 5,000 live in the Whitney Pier area of Sydney. There are small communities at Yarmouth, Truro, New Glasgow, Digby, Bridgetown and several other centres.

"They live in distinct settlements, in either voluntary or compulsory segregation," said Mr. Oliver, "either for economic or social reasons.

"You have to have money to move into town, or to a better part of the city, and most of our people are relatively poor. One of our families moved into the middle class Edgewood area eight or nine years ago. There were petitions taken out against them when they first moved there, but they are accepted as good neighbours now.

"But there have been instances where people have had the money and couldn't buy homes," Mr. Oliver said. "And there have been cases where landlords have withdrawn leases after they learned the people renting were coloured."

Dr. J. M. C. Duckworth, general secretary of the Halifax YMCA, told me two realtors just wagged their heads in a gesture of rejection when he asked their help in renting accommodation for coloured members of his staff. The only place they could get was in the run-down Negro section, he was told.

A few months earlier, Dr. Duckworth answered a newspaper advertisement to find an apartment for another Negro on his staff. He assured the Jewish landlord that the rent would be paid promptly, and that the prospective tenant was hard-working and reliable. Everything seemed agreeable, until he revealed that the woman was coloured. "The other people in the building would object if I rented to a coloured person," the landlord said.

Dr. Duckworth went straight to the apartment building and talked to tenants on both sides of the vacant apartment. They said they had no objections. He still didn't get the quarters.

I heard of many more incidents in the Halifax area. A Negro serviceman was continually told when he called that a real estate agent was out. After one such call, the padre called and found the man in. A light-skinned Negro woman rented an apartment in Dartmouth, then had her lease cancelled and money refunded when she took her dark-complexioned aunt to see the quarters and the landlord realized his new tenant was coloured.

"We would like to see the Fair Accommodations Practices Act applied to self-contained units—apartments and houses," said George Davis, coloured lawyer and president of the Nova Scotia Association for the Advancement of Coloured People. "As it is now, the act only refers to 'places where the public is generally admitted'."

No photos, please

As a result, Maritime Negroes are restricted to confined areas. Many of them are in slums. Most of the houses in the Maynard-Creighton Streets area are run-down. There are exceptions. One woman was spring-cleaning when I called. The house was spotless, and although the woman wore a neat white smock, she refused to have her picture taken because she was in her housework clothes. Most people objected to me taking photographs of their homes.

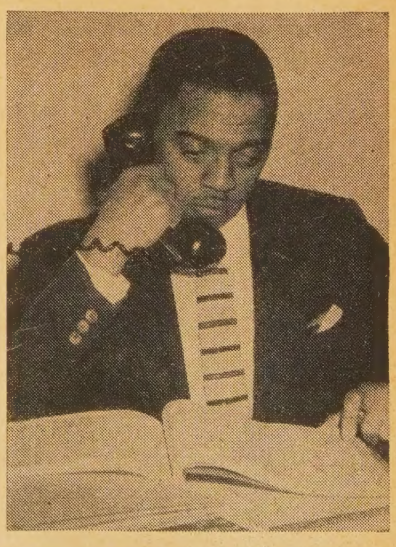
All along the street, white and coloured children played together. A few white families have been living in the area for years.

Most of the slum homes will be demolished within the next five to ten years, to make way for a low-cost apartment development similar to Toronto's Regent Park. About 40 families have already been displaced.

"We have been assured that people from the redeveloped area will have

(Over)

The Rev. W. P. Oliver of Halifax is the chief spokesman for Maritime coloured people. 95% of East Coast negroes belong to the 22 African United Baptist churches



Lawyer George Davis is president of the Nova Scotia Association for the Advancement of Coloured People. He's the only Halifax Negro in the professions, beside two ministers and a few teachers

Coloured and white youngsters play together at the Halifax YMCA. The programme is entirely integrated, although Negro youngsters tend to drop out as they grow older

Coloured and white youngsters attend school together in Halifa Dartmouth, and other communities. The Rev. J. D. N. MacDona chats with boys near school in Preston

priority in getting apartments in the Mulgrave Park project, regardless of race or income," Mr. Oliver told me. "But we've always had white and coloured in the slum areas. This is only a solution to the general housing problem, not the matter of integration."

But the coloured people are skeptical about their prospects for obtaining apartments in the new project. They've been discriminated against before. "We'll just wait and see," was the usual comment.

The 400 people in Africville are generally considered squatters. Only seven or eight families have deeds, Mr. Oliver told me, although the land was originally granted to the coloured people by Queen Victoria.

The isolated community is close by the city dump, on the shores of Bedford Basin. The neat white frame United Baptist Church by the side of Africville's one road stands out in sharp contrast to the unpainted shacks and run-down houses. Few of the homes have bathtubs, and there are outhouse toilet facilities. I saw a little girl drawing water from an outdoor tap.

There seems little hope for redevelopment of the area. And the Rev. D. D. Skeir, part-time pastor of the little Africville congregation, told me he didn't know of any who had moved into the comparatively better class housing in Halifax. Some had moved to other parts of the province, or to Montreal or to Toronto, he said.

I saw poor housing too, in Saint John, N.B., which has the worst slums I've seen anywhere in Canada. It's the only place in the province with a Negro community of any size—about 700. They live mainly in the downtown slum area near Exmouth Street United Church and its Glad Tidings Mission. I climbed the rickety stairs of several ramshackle tenements with the Rev. M. Traylor of St. Philip's AME Church. Most of the flats had a flush toilet, but no bath. Whites and Negroes lived side by side, many of them intermarried.

Paint and television

Some of the best housing I saw was at Truro, where the coloured people are confined to four different areas. Most of the homes were painted and well-kept. Television aerials topped almost all of them.

The Rev. Clarke MacDonald, minister of Trinity United Church, Whitney Pier, where most of the coloured people of Sydney live, reports that most of the homes are good city dwellings. "But i the 'coke oven area' there are som buildings, especially tenements, that ar unsafe and should not be available fo renting," he told me.

One place where progress is bein made is in the Preston area, outsid Dartmouth. There, the Rev. J. D. N MacDonald, minister of Woodlaw United Church, has started thre coloured men and one white on a c operative housing project. It's one 16 such groups he has helped organiz in the past two years, but the first on with coloured members. They are bu ing building materials wholesale, an building their own homes with gover ment advances of $6,200 each.

Seven or eight years ago, he helpe the coloured people of Preston organi the George Washington Carver Cre Union. Out of it came a community ha valued today at about $40,000.

It all started about 12 years ago wh a group of coloured people went to D MacDonald and asked for help. "Wh they wanted were self-help oppo tunities," he said. "They told me th didn't come for charity; they ju

(*Continued on page* 18)

Guy Henson and Prof. Arthur Neal of Dalhousie University's Institute of Public Affairs have spent 18 months studying Nova Scotia coloured people. They say there is discrimination but they can't prove it

Most Maritime Negroes live in confined ghettoes. This is Africvi a run-down community beside Halifax dump where 400 live. Th are 13,000 coloured people in Nova Scotia

South Africa's Dilemma

By CLAUDE de MESTRAL*

THE crisis in South Africa is causing deep anxiety among Canadians, troubled by the consciousness that we can do so little. Yet Canadians, and especially Christians, are not entirely powerless.

In a preface to the centennial history of the Church of Scotland's Lovedale Institution, written in 1941, Dr. Jan H. Hoffmeyer, Pretoria's minister of education, told a story of President Kruger asking advice from Sir Jan Bran, president of the Free State, on how to deal with the problem of the "Uitlanders" (the British emigrants seeking gold and diamonds in the Johannesburg region). The sage advice given was "make them your friends."

Dr. Hoffmeyer went on to say that the missionaries' efforts had been successful in making friends of the Bantu. He felt that there could be no solution to what was called the "native problem" unless those upon whom the initiative rested succeeded in making friends with the native people. "To that end," he said, "the missionaries have made an outstanding contribution, if only by bringing to these people the greatest gift of all gifts—the gift of the Christian gospel."

Live as Brothers

This helps us to see South Africa's problem in its true setting, reminding us of our unique arm—the Good News of God. It reminds us also that, from earliest times among the Afrikaners, true Christians have been willing to court unpopularity by daring to say that all men must learn to live as brothers.

As a recent editorial in THE OBSERVER reminded us, until 1857 Boers and non-whites did worship and communicate together. Repeated visits to the Union have enabled me to meet prominent leaders within the Dutch Reformed Churches who say the policy of Apartheid is not only an impossibility, but will not work, because it is not Christian and has no support in the Bible. We must not cut off communications between the peoples of the Union of South Africa and the rest of the world — whether it be the Commonwealth, the World Council of Churches or the United Nations.

If the policy of Apartheid was not clearly defined before 1948, it has its origin in the past, a past where Canada and the Union have many points of contact. In both countries the first settlers were not British, but were finally "conquered" by the British, being given generous terms in both cases. But in both lands, early British rulers alienated the settlers by trying unsuccessfully to eliminate their language and mode of life. The French Canadians have remained about one third of Canada's population, and have learned to work with the majority.

Political Revenge

In the Union, descendants of the first settlers who now form over 60% of the whites, have achieved their political revenge. They are solidly in power, and their desire to establish a "republic" (no novelty in the Commonwealth, of course) is no more than an unconscious desire to mark total ascendency.

But having achieved this, the successful Afrikaners suddenly became conscious that all whites were a tiny minority within the Union! Having won over the British, they were in no mood to compromise with any other group. The Apartheid policy is a wide and long-range vision—born out of a desire to insure a possible living for all within the Union, the whites to remain contained within white areas; the non-whites in their own regions.

To map out such a gigantic programme the South African Government asked Prof. Tomlinson to prepare a complete blueprint of Apartheid. His sober conclusion is that this would require a minimum of £110,000,000 but he added that even after 15 years some 60% of the non-whites would still live within the white areas, where their services would be needed to insure the Union's economy.

The Government has been willing to spend less than £3,000,000 and it looks as if even Afrikaners, in their hearts, are not entirely convinced of the value of Apartheid, though it does remain a political slogan.

Jealous of Autonomy

Canadians and the Christians among us, are not powerless. But we need to act wisely, remembering the advice: "*Make them your friends.*" However, we can't be friends with people we do not know. That is why Canadians, and especially the Canadian churches (let us hope that our own will give the example) must do all they can, at whatever the cost, to organize regular inter-changes of visits between our two countries. In this, our neighbour to the south has been active since 1953.

Our moderator, secretaries of our boards, as well as many ministers and laymen (young people included), need to visit the Union, with some leisure, to get to know the various peoples of the Union: the whites (both Afrikaners and British, or Europeans), the Africans, the coloured and the Asians — discussing their problems with them, learning of them, offering our advice, too. We should invite their leaders to come to our shores, setting up scholarships for their students and post graduate students. And as Christians we should invite leaders of the various churches within the Union, even the so-called "separatist" African churches, to send delegates to our councils (at our expense).

Gradually the inhabitants of the Union, this remote and magnificent land, will begin to feel that they are not alone in the world, that they have friends everywhere, friends whom they can love and trust. "*Make them your friends*" is wise and truly Christian advice. We should

(*Continued on page* 24)

Mr. de Mestral, minister of Noranda (Que.) United Church, was until recently secretary of the International Committee on Christian Literature for Africa, London, Eng., and has travelled extensively on the African continent.

Knowing God in Three Ways

By J. A. DAVIDSON

THE doctrine of the Trinity has become one of the least understood and most bewildering parts of Christian theology. Suppose a Jew or a Mohammedan were to ask you what Christians mean when they use the expression "the Trinity" — what would you say to him? Most present day Christians could say very little. As Dorothy Sayers wrote in her fine book on the Trinity, *The Mind of the Maker*, "of all Christian dogmas, the doctrine of the Trinity enjoys the greatest reputation for obscurity and remoteness from common experience."

Yet all through the Church's life the doctrine of the Trinity is acknowledged and expressed. We sing hymns about "God in three Persons, blessed Trinity" and "Great Jehovah, Three in One." Baptism is administered "In the name of the Father, and of the Son, and of the Holy Ghost." The same formula is used in the marriage service. At the end of services of public worship you are dismissed with the blessing of "God Almighty, Father, Son, and Holy Spirit." And we give the name "Trinity" to churches.

"Three Gods!"

Critics of Christianity point at the doctrine of the Trinity and say, "There, you Christians really believe in three gods, not one!" Thomas Jefferson sneered at what he called "the incomprehensible jargon of Trinitarian arithmetic." Matthew Arnold wrote sarcastically of the doctrine as "the fairy-tale of the three Lord Shaftsburys." H. L. Mencken snarled about "the murky dogma of the Trinity." And much of what the theologians have written on the Trinity is obscure and perplexing, and some of the responsibility for the confusion and misunderstanding over the doctrine certainly is theirs.

Well, what is the doctrine of the Trinity? What does the Church mean when it speaks of the Holy Trinity? When it sings hymns in praise of "God in Three Persons"? When it gives its blessing, "In the name of the Father, and of the Son, and of the Holy Spirit"? And why should we concern ourselves about it anyway?

Knew God in Three Ways

It is sometimes objected that Jesus never taught the doctrine of the Trinity and that it is found nowhere in the New Testament. H. G. Wells once tried to dispose of the whole matter by writing, "There is no evidence that the apostles of Jesus ever heard of the Trinity—at any rate from him." And it is true that "Trinity" is not a biblical word and that there is no formulation of the doctrine in the New Testament.

It was not until after the New Testament period, during the early centuries of the Church's life, that the doctrine of the Trinity gradually took form. It emerged slowly, but quite spontaneously, out of the life and worship of the early Church. It emerged as those early Christians thought about their experience of the Divine, as they brought their minds to bear on their faith-experience and sought to give intellectual expression to that experience. There was experience of the Trinity before there was a doctrine of the Trinity.

Those early Christians knew God as the Father, as the Creator and Sustainer of the universe and of man. They knew God as he expressed Himself in Jesus Christ. They knew God as Holy Spirit, as a living Presence creating that fellowship which is the Church and as a living Presence in the hearts of men. New Testament Christians knew God in three ways—and later, as Christians thought about their experience of the Divine in the same ways, it was inevitable that the doctrine of the Trinity should emerge. It was the early Church's experience of God's threefold self-communication that gave rise to the doctrine of the Trinity.

Thus, you see, the doctrine of the Trinity is not something extra, something added rather arbitrarily to New Testament Christianity. The doctrine of the Trinity is simply a summing-up of the New Testament faith-experience. As the late Donald Baillie wrote a few years ago in his important book, *God Was In Christ,* the doctrine of the Trinity is "an indispensable summing-up of the Christian Gospel for the life of worship."

What He is to us

Let us now look more closely at the doctrine of the Trinity and try to see what it really means. A suitable starting point is John Calvin's explanation of the doctrine as "a description, not of what He (God) is in Himself, but of what He is to us."

The doctrine of the Trinity is not primarily an attempt to describe the innermost nature of God, to plumb the depths of the Divine. Rather, it is primarily an attempt to describe man's experience of God. God makes Himself known to us in three ways. That is the testimony of Holy Scripture. That is the testimony of Christian life and worship. Canon C. E. Raven, the English theologian, sums this up in these words: "Three permanent modes of one divine Being . . . God beyond and among and within; One and the same." Man knows God in three ways—that is ground of the doctrine of the Trinity.

"Beyond, Among, and Within"

But why bother with a formal doctrine about this? Why not simply accept the fact of it and let it go at that? We must remember that the formulation of

ctrine in the early Church was partly defence measure designed to protect th and worship against assault from tside and distortion and perversion thin the Church. And doctrines still ve that function in the Church. The ctrine of the Trinity both illustrates d guarantees the characteristic balance the Christian's awareness of God. It minds us that God has revealed Him-lf to man, to use Canon Raven's terms, "*beyond* and *among* and *within*."

Keeps Balance

Use your imagination a little and you n see what happens when we lose the lance which the doctrine of the Trinity arantees. God *beyond*, but not God nong and within, readily becomes a stant deity who somehow created the niverse and set it going and now sits ly by while it runs down but has thing to do with His creation. God *nong* men in Jesus Christ, but not God eyond and God within, is in danger of coming a mere sentimentality, with ur religion becoming a Jesus memorial ociety paying pious homage to the lendid life and the sublime teaching ut dwindling away into nothing. God *ithin*, but not God beyond and God nong, soon disappears in an emotion, comfortable feeling remote from the orld's realities, a self-centred ysticism.

But "God beyond and among and ithin; One and the same," God the reator and Sustainer, God coming into an's history in the person of Jesus hrist, God a living Presence in the hurch and in the hearts of men, God ne Three in One—this is God as we now Him in the New Testament, this God as we know Him in Christian xperience and worship.

Doctrine Protects the Faith

Now do you see what is meant when is claimed that the doctrine of the rinity both illustrates and guarantees he essential balance in the faith of the hristian? Now do you see it as a uide and guard in Christian faith and orship? The doctrine of the Trinity rotects the Christian faith from one-ided distortions.

In the *Statement of Faith* of our hurch the purpose and importance of he doctrine of the Trinity is expressed ery adequately in these words: "Know-ng God . . . as Creator and Father, as edeemer in Christ, and as Holy Spirit orking in us, we confess our faith in he Holy Trinity. So we acknowledge nd worship one God, Father, Son, and oly Spirit." ●

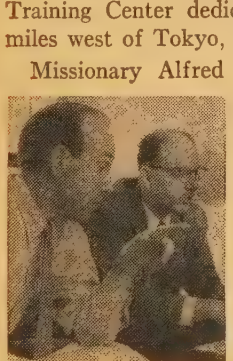
Students gather for prayers in the farmyard before afternoon chores

Farmyard Evangelists

Story and photos by TOGE FUJIHIRA

TWELVE years ago a small group of young men began training to become leaders of the Christian faith in rural Japan. An ambitious 25-year programme to evangelize the countryside had been started by the United Church of Christ in Japan and the National Christian Rural Service and Training Center dedicated at Hino, 30 miles west of Tokyo, on April 14, 1947.

Missionary Alfred R. Stone was a pioneer in this project. He saw a need for a school to train young men and women to spread the Word of Christ to the rural people in the small villages and farm homes.



The Rev. Donald Orth (left), United Church missionary, discusses building plans with missionary Alden Matthews

Alf Stone became the first president. Many difficulties arose during the search for a type of training programme and evangelistic approach needed to convert the Japanese still living under age-old feudalistic customs. Then tragedy struck the school, for in 1954, Alf Stone was drowned in the sinking of a ferry boat. But his school survived and grew, for he had planned it well and planted it firmly.

The center thrived, but metropolitan Tokyo was also growing. All too soon, the expanding city might engulf the Rural Center. It became apparent that the school had to be moved farther away from the city and to a larger site.

At nearby Tsurukawa, about 45 acres of fertile rolling upland country was purchased. Surveys were made, roads were built by students and new buildings erected.

On Founders Day, April 14, 1958, ground was broken for the main building for class rooms, office, and the library. It was named in honour of Alfred R. Stone.

The Tsurukawa Rural Center's educational programme trains rural evangelists and day nursery teachers. There is a refresher course for rural ministers and missionaries as well as a short term leadership training school for laymen.

Every student also studies animal husbandry, rural sociology, agricultural economics, and rural evangelism. He is kept close to the soil and rural people by working 20 hours a week on the Center farm, and by participating in evangelistic outreach into the surrounding villages.

The 25-year programme of the United Church of Christ in Japan to evangelize the rural areas already shows a satisfying record of achievement and progress.

Faculty members, students, and the United Church are confident that the future will witness an important contribution by the Tsurukawa Rural Center to the goal of a Christianized rural Japan. ●

The Hi-C's of Metropolitan Church, London, pose outside the Shakespearean Theatre at Stratford. About half the group went along for t outing, one of many planned in addition to regular meetings at the church

The young people stride through the circular corridor ringing the Festival Theatre. House manager Norman Freeman outlined the history of the festival for them

WHEN it comes to programmes, the Hi-C's London's Metropolitan United Church usually come up with something interesting.

Sixteen of them journeyed to Stratford, Ont., for afternoon tour of the Shakespearean Festival Theat House Manager Norman Freeman showed them extensive wardrobes, dressing rooms, and other facilit of the world-famous theatre.

Built in striking contemporary design, the thea looks much like the original tent in which Canad major theatrical contribution began. There is room 2,190 people in the circular auditorium with its ap stage, and seats are frequently sold out during three-month season each summer. Critics have b high in their praise of the Stratford productions, wh this year will include *King John, Romeo and Ju* and *A Midsummer-Night's Dream.*

The Stratford trip was one of many special functi

idden behind rows of costumes, Mr. Freeman shows one of the scores ept in careful storage. New designs are created for each play, but old costumes are kept for possible re-use

The young people see boots used in various performances. Those with thick soles over Mr. Freeman's head were used by Douglas Campbell to give him height for his part in Oedipus Rex

An Outing at Stratford

Photostory by WILLIAM C. HEINE

After touring the Festival Theatre, the Hi-C's enjoyed canoeing on the artificial lake in the nearby park which borders downtown Stratford

ne group has planned. There are out-of-town trips ach fall and spring.

Donald Bere, a young house-builder who is the roup's counsellor, and high school student David Purvis ho is president, feel such expeditions serve several urposes. Those who go learn something: about re-orestation at St. Williams Forestry Station, about istory at Detroit's Greenwich Village, or about hydro t Niagara's generating plants. Everyone seems to enjoy he outings, the long drives (in a convoy of cars or by us), the picnic lunches and interesting scenery. And he trips usually turn out to be recruiting ventures; nembers bring their friends along. Many who come or a day's fun catch the group's spirit and continue oming for more serious aspects.

At the group's Sunday night meetings, discussions ange from spiritually stimulating topics to world ffairs and teen-age problems.

All of which seems to prove that variety is the spice f life . . . and of church youth groups. ●

One couple solved the problem of the wobbly canoe and launched out in a twin-float stern-wheeler

• Country Cathedral • Give Me a Garden

Caistor Corners

By J. SHERIDAN BOLE

I LIKE you George, you farmer in overalls with the soul of a poet, sitting astride a tractor in the spring morning. I like you, but when I try to get you down on paper you make me mad; you exasperate me!

Who would have thought it of you? I took it for granted you were just a farmer sowing the seed and hoping for a harvest, mending fences and counting your cattle, cutting weeds in the fence corners and rolling the land, slaving away in sun and rain from sunrise to sunset all the year round, just to make a bare living. But I guess there are things we don't see; we have to find out.

As I say, there you were, seated on your tractor on that spring morning when the sun was washing the hills with glory and warm winds were whispering across the land. You were nearing the end of the headland, your tractor drawing the seed-drill after it like some huge animal lugging its prey. I hurried my steps and caught you before you turned; and you stopped and dropped down beside me.

"Would you like to go for a walk?" you asked.

I assented, and we walked together along the headland until we came to what had once been an old lane down which cattle had wandered homeward. Now it was an avenue of trees, wild apple trees, elm trees, hawthorn trees with vines and shrubbery interlacing the fence rails. We walked along it slowly, you slightly ahead of me, and it was like walking down a cathedral aisle. The old pile of stones at the far end became an altar with the white bloom of wild plum flaming like a huge taper beside it.

I remember the way you knelt on the ground and lifted the shy violet a little space with your spread fingers; the way you touched the burdock buds in the fence corner, and the way you looked into the hawthorn flower. You must have felt this was a holy place, for you took off your hat and carried it in your hand.

And then, suddenly (how it happened, I don't know) you were no longer a farmer, but a young pilgrim walking paths of immortal beauty. Your overalls became a shining robe, the grease spots on your hat were silver stars in your hand; you were clothed in celestial livery.

We walked to the end of the lane, our intimacy unbroken by any spoken word. So hushed were the moments, I could hear a robin's single note dropping into the silence like the tinkling of the sanctus bell.

When we returned I went on my way without a word. You went back to the tractor waiting idle at the end of the headland. You were a farmer again.

I used to wonder, George, why you stayed with the farm. Now I know, for as I turned to go I saw you smile and heard you shyly say, "I love the country."

A Lovesome Thing

By ELEANOR McKIM

I LIKE gardens.

I don't mean the sweat-of-my-brow type. With that kind I have had a lot of experience and I'm firmly convinced that every carrot ever produced cost me a month of my life and twice as much money as it was worth in the grocery store.

I mean the kind of garden where you walk in the cool of the evening; where you try for an instant to catch the dew-diamond on an unfolding rose before the household clamour descends on you; a garden where grass is cool and soft, colours soothe and gladden the eye, perfume pleases, and no ugly thing is . . . "a veriest school of peace . . . a lovesome thing, God wot"!

Somehow, in this country, we tend to "back-yards" rather than gardens. Perhaps, in a land so close to pioneer days when every energy was bent toward survival, we haven't learned to regard our garden as an extension and a integral part of our dwelling, to l planned for and lived in.

The unfenced land surrounding o houses seems like community proper where dogs and children roam at will

Manses are more liable to fall in this idea than are most homes becaus actually, nobody has a sense of owne ship or privacy about them. Becau of this, manse gardens tend to be rath nondescript affairs, if they exist at a Nobody feels it is his job to plan an build them.

Manse gardens are something like o basement. I feel it is in the sam category as the garage and it is, ther fore, my husband's duty to see that is clean. He, on the other hand, co siders it part of the house and under n supervision. Consequently, we both wa until one of us can't stand it any long and cleans it up.

Ministers and property committe are the same way about gardens. Th is understandable. A minister doesn feel like planting roses and shrubs on to leave them, often before they rea full flowering. Nor do committees wan to the idea of doing extensive landsca ing when possibly the next incumbe wouldn't be able to tell a clematis fro a cucumber, and couldn't care less.

However, I think congregation especially those in towns, where there usually plenty of space, would do w to consider the garden just as much asset as an attractive manse. At lea to the extent of budgeting for fenc lawns, shrubs, hedges and perenn plants—the basic structure of a gard Even a patio might be considered.

A garden can be much more than material asset. One of a ministe greatest needs is the renewal of his o spirit—the finding of a means of gra Where can he find again the assuran of his mission, the wellspring of l strength? Since the beginning of ti God has spoken to men through t mystery of a rose. Has He not, fro the first day of creation, walked in garden in the cool of the evening?

Rev. S. Bole

Mrs. E. McKim

Rev. R. W. Armstrong

Mrs. D. Vipond

• Successful Failure • Just Reminiscing

The Visiting Pastor

By R. W. ARMSTRONG

"YES Sir, I'm a failure."

The speaker was a respected citizen and deemed by those who knew him to be a successful farmer and an honourable gentleman.

"You're a pretty lively looking failure," I replied, "72 years old and still going strong."

"That's it, going strong and getting nowhere. Why I'm not as far ahead as I was 45 years ago."

"Nonsense, young fellow, you're only kidding yourself!"

He reproved me gently for my slang, and sat down to reason things out. He said that the farm on which he was living was not earning as much as it was 45 years ago; that his taxes and overhead had trebled, while the value of his products was about the same. During the years he had saved practically nothing. He declared there must be something wrong with a man who would work for 45 years and not have any more than when he started.

I began to ask questions about improvements on the farm and he admitted that the bank barn, the wire fences and several other things represented a capital expenditure which would bear dividends when times were better, and that the land was actually producing more now than it did when he started, even though his net returns in money were no higher.

I continued to ask questions until he confessed that through his taxes he had helped build the public and high schools and the county hospital, and that he had at various times rendered valuable service on each of the boards. He confessed that he had helped build the village church and had supported it generously all these years. He confessed that he had raised four of the finest children that had ever gone out into the world: one a noted surgeon, one a successful teacher, one a good farmer and another a happy matron.

According to his own testimony he had done something besides farming; he had become a share-holder in the community life and he was receiving returns from the community life he had helped to build up.

"No man liveth unto himself," I quoted. "The progress which this community has enjoyed is due as much to you as to most of your neighbours, and don't forget that the fruits of that progress belong to you as much as to anyone else."

He sat in silence for what seemed a very long time. At last he said, "Perhaps life has been worth-while, after all."

Saddlebag Preacher

By DOROTHY VIPOND

"IN those days I used to carry my all-purpose forceps in one pocket and my Methodist discipline in the other."

The mild-spoken, slightly stooped old man smiled as he recalled incidents in the early days of Alberta. Dr. R. E. Finlay, 88, preached in that area for almost 60 years.

"I remember well arriving in Strathcona, now South Edmonton, one rainy day in June, 1901," he says. "There we had to transfer to John Walter's Ferry to cross the North Saskatchewan River. The stage-coach couldn't make it to the top with the passengers inside so the men had to make it up McDougall Hill on foot in the mud, some of it three feet deep."

The veteran churchman was ordained at Lindsay, Ont., on June 8, 1898. He vividly remembers John McDougall, the well-known western missionary, telling students in the Victoria College chapel of the need for Christian workers in the west. Finlay and seven other young men volunteered for western work, but he was the only one who reached Alberta.

Dr. T. C. Buchanan, superintendent of missions, met him and gave him his first assignment. "I want you to go east and south, Finlay. Choose your own preaching places for there never has been an ordained minister of any denomination in that territory yet. And God be with you." Finlay, eager to get at his work, paused in Edmonton only long enough to buy a horse.

Wherever he went he found the people friendly and thankful to have a missionary starting his work. One day he saw a prairie schooner approaching. It consisted of a large wagon, a cow tied on behind, a flock of geese, some crates of hens, and a man, his wife and two little girls from North Dakota. The traveller was curious as to Mr. Finlay's intentions. "Who are you—a land agent?"

"No, sir," answered the young minister.

"What then—a machine agent?"

"No, sir," announced Finlay. "I am a missionary for the Methodist Church."

"What did I tell you," shouted the man to his wife, slapping his knee. "This is Canada! The missionaries are here before we get settled."

These early heroes of ours chalked up some heroic deeds. Mr. Finlay, for instance, travelled by horseback 31,260 miles during his first eight years in the province. His longest trek was 122 miles in two days. From Vegreville, which was then a mere stopping-place on the Battleford Trail, he covered an area of 55 square miles on Maud's back, holding services in sod houses, blacksmith shops, and even pool halls.

Later, Mr. Finlay used a horse and buggy to travel the trails of the province, and recorded 10,000 miles from Peace River in the north to Pincher Creek in the south, and from Oyen in the east to Jasper in the west. In 1925, he bought his first Model T. Everywhere he went, whenever he found a few Methodist families, he persuaded them to start a church.

Mr. Finlay had unique ways of interesting people in the church. Once he repaired a broken binder for a farmer and the man decided that any preacher who could mend those new-fangled gadgets was worth hearing. Often he recruited members by pulling their teeth.

He tells gleefully of the time he came

(*Continued on page 24*)

Maritimes Colour Bar

"• • • don't feel competent to fraternize"

(*Continued from page* 10)

wanted to be treated like other people.

"The schools were miserable. Roofs of most of them leaked, and we had unqualified teachers. We started one study group in Dartmouth and five in the Preston area. We studied their own economic conditions and credit problems, and the things they could do on their property. I saw more results with that group in one year than I have seen anywhere. I don't think there is any limit to what they can do if they have the leadership."

Education of no value

The average education of most adults in that area is Grades 4 or 5, according to Gus Wedderburn, Jamaican principal of Partridge River school and a member of Dr. MacDonald's church. "In the past there just weren't enough schools, and the people found a good education didn't get them better jobs," he said. "Whether you were a high school or elementary school graduate, the best you could get was a sleeping car porter's job.

"When I came here three years ago there were about eight students from Partridge School going into high school. That was about 50% of our potential. Now we have two dozen going from Grade 8." Most of them are coloured, for Preston's population is 95% Negro. New Road and Cherrybrook, in the same area, are entirely coloured.

There hasn't been a coloured high school graduate from the area in the last three years. Now there are at least three students in Grade 11.

"With more children going on into high school, those people who for years have been preaching that if you have the education you will have an equal chance now have the opportunity to prove it," Mr. Wedderburn said.

Prof. Neal said that most coloured youngsters left school at the legal age of 16, but those who did go on into high school did as well as the whites.

At Sydney, Valerie Miller, daughter of the city's coloured alderman, Thomas Miller, was recently elected "head girl" of Sydney Academy, a public high school with about 780 students. She's a member of Trinity United Church. Two or three coloured students shared top honours at the Academy last year. One of them is training as a nurse in City Hospital; another will enter Mount Allison University next fall.

A coloured boy, 17-year-old Walter Borden, will be this year's valedictorian of the graduating class at New Glasgow High School. He hopes to study medicine at Dalhousie University. The Rev. Peter Paris, coloured SCM secretary at University of Alberta in Edmonton, was valedictorian at the same school nine years ago.

Dr. Duckworth of the Y pinpointed the reasons coloured children leave school early. "The living conditions under which the youngsters are reared is not conducive to study," he said. "Their home life is limited because of low income or broken homes, and they don't feel competent to fraternize as other people do. A good many of the parents feel their children should be out working, bringing in some income as soon as possible. And they often can't afford to keep up with the other kids in school in clothing, books, sports and extra-curricular activities."

Practically all of the schools are integrated. Africville did have its own school at one time, but students are now taken into Halifax by bus. New Road, Cherrybrook, and some other communities which are entirely coloured do not have white students. But one of the 11 teachers at New Road is white, and there is one white teacher among the 10 at Partridge River School.

There's one coloured girl teaching at a public school in Sydney that is 80% white.

The Y is one of the few places in Halifax where coloured and white boys mix well. I found them playing table-top hockey together in the games room. There is a large number of Negro boys among a group of 330 from the low income areas who participate in the Y's community programme.

"There's no problem among the youngsters, but as they get older they tend to drop out of our activities," Dr. Duckworth said. "There's practically no fraternization between white and coloured. You just don't find them in the rank and file of social life. Economically they just can't do it."

Civil service jobs open

The reason seems to be because employment opportunities are limited. Mr. Davis said he knew of only one store, a 5c-$1 establishment on Gottingen Street, that hired coloured girls as clerks. I walked through that store on two occasions without seeing a Negro working there.

"Store owners and managers tell me the public just isn't ready to accept coloured girls as clerks," Mr. Davis said. "We have a Fair Employment Practices Act, and the government does hire on the ability to do the work. But this is not so in private industry or business."

Many of the Negro girls have found jobs as stenographers or clerks in government offices. The coloured minister of the Africville and Preston Baptist churches works at a civil service job during the day. Halifax area Negroes work mainly as domestics, or in construction. None has found a job as an usher, store clerk, or elevator operator. The police department has said publicly that it would hire a coloured officer if there was a qualified applicant.

They are under-employed largely because they haven't got training and schooling, Prof. Neal said.

Discrimination secondary

But Dr. Duckworth told me that Guidance Director A. C. Cook at the Vocational High School finds it difficult to get work for qualified graduates.

On the other hand, coloured nurses go about their duties in hospital wards without any apparent race consciousness on the part of staff or patients. The Halifax Children's Hospital was the first in Canada to open its doors to Negro girls wanting nurses' training. All Halifax hospitals now train and/or employ coloured nurses. Three graduated recently from the Camp Hill Veterans' Hospital, and four more got their caps in ceremonies at another Halifax hospital.

At New Glasgow, a printing shop recently hired a coloured youth as an apprentice. And a Chinese operator of a dry cleaning plant sent another boy from the same family off to Sydney to learn the business.

"Discrimination is secondary," said

(*Continued on page* 20)

PENTECOST

As struggling we strive
In cloud of doubt
To find the answer life
Were cold without,

To each aspirant once,
In youth or late,
The Flame descends to burn,
Illuminate:

To cauterize the soul
Through penitence,
Consuming doubt at last
And hesitance;

To light both heart and mind,
In darkness lost,
To radiant life for Him,
Our Pentecost.

—*Doris King*

By EDWARD CRAGG

My Heart's Desire

IT IS not easy for us to feel the full impact of the fourth Beatitude, because most of us have never known real hunger or thirst.

"Hunger," as our Lord used it, is a strong word; it expresses urgent, driving desire. "Thirst" reflects an experience familiar to dwellers in the desert, where to be without water soon means intolerable thirst.

Jesus says, "O the happiness of those who thus hunger and thirst for righteousness!" This "righteousness" means God's vindication of the right, the Kingdom of God growing among men, and finally triumphing.

Thus the thought of God is at the heart of the concept of righteousness; and to hunger and thirst for it signifies a deep and persistent longing for God, and the fulfilment of his will in our lives.

The fourth Beatitude therefore represents a hunger for the unattainable. For this very reason it confidently speaks about the happiness of those whose lives exemplify it!

Consider the fate of those whose goal in life is so low that they can achieve it. The glutton and the libertine, who pursue objectives that they will probably attain, soon come to the blank wall of satiety. Having achieved what they want, they no longer desire it.

Those, too, who are intent on some material objective presently say, when they attain it, "Vanity of vanities, all is vanity!"

This is true even of those who have a nobler ambition. In one of his sermons F. W. Robertson of Brighton said that a sculptor cannot feel satisfied with his last statue, nor an author with his last book. It was a striking way of saying that men cannot find complete satisfaction in reaching even laudable ambitions.

But Jesus says that happiness can be found in pursuing the unattainable objective of God's righteousness. However far we may be from realizing it, we know in our hearts it was for this purpose we were sent into the world.

And while we never reach our goal, we can move toward it. "Beholding the glory of the Lord, we are changed into his likeness from one degree of glory to another." Thus the fourth Beatitude reminds us that the Christian life involves unending growth.

The president of a great educational Foundation in the United States says that the purpose of education is to "equip the student for the never-ending process of learning." He adds, "What we must reach for is a conception of perpetual reshaping to realize one's goals, to realize one's best self, to be the person one could be."

Christians, and especially Christian young people, must realize that our faith demands "a never-ending process of learning," as we seek to realize the kind of persons we can be, when the righteousness of God reshapes us.

We must hunger and thirst after spiritual growth; we must learn to say,

> My heart's desire unto thee is bent:
> I aspire to a full consent.

THE MUSIC MAKERS' CORNER

JUNE is one time of the year when the result of Cupid's capers takes the form of weddings. As a minister I have performed many such ceremonies, and sometimes have played the organ too. Some of our Music Maker friends are being married this summer. I hope they will choose an opening march by Purcell or Handel, and leave Wagner's bridal music in the pagan world to which it belongs, with its unchristian setting. There are plenty of good hymn tunes suitable for a wedding march, especially the tune usually sung to "Praise my soul the King of heaven." Remember that Christ who attended a wedding at Cana will be there too; although you may not see Him, you should be able to feel His presence. It seems impossible to do away with Mendelssohn's closing march, but since it is fairy music it should fit in with the floral decorations, the pretty costumes, and the happy spirit of the congregation. If you should be asked to play for a wedding you need to learn only the first two pages of Mendelssohn. By the time you turn over to the new tune on the third page, the bridal couple will be outside in a shower of confetti. Our younger Music Makers will be junior bridesmaids, flower girls or page boys. Some day Cupid will be after you, too. . . I hope not too soon.

Fred. J. Howard

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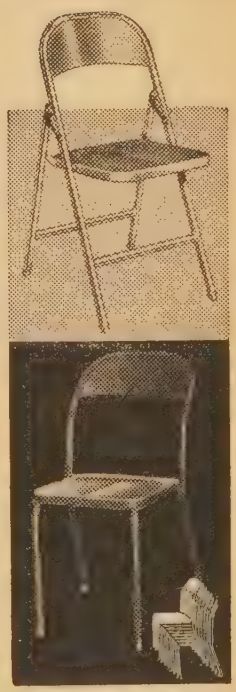

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COLOUR BAR

(*Continued from page* 18)

Mrs. Carrie Best, a coloured free-lance journalist from New Glasgow, and mother of Calvert Best, national president of the Civil Service Association of Canada. "The thing we're fighting for is job opportunities."

More than 65 coloured people have moved to Toronto from Halifax in the last two years because of the lack of job opportunities. "I have a little congregation in Toronto now," Mr. Oliver told me.

"Some of the girls who moved to Toronto and Montreal get jobs as store clerks. Here they couldn't get anything but domestic employment," said Mr. Davis. "Some of the men have got jobs as mechanics and service station attendants."

The only place I found coloured people operating businesses, other than the one Halifax barber shop, was in Saint John. There may be others, but not many. Garfield Skinner operates a fairly prosperous "stove hospital" in Saint John. Another Negro, Joe Seale, is a well-known local fish wholesaler.

Although living conditions and moral standards in Saint John appeared to be the lowest of any Negro community, there seemed to be more job opportunities. I found coloured girls operating the elevators in the Admiral Beatty Hotel.

Most of the Maritime coloured people are Baptist. The only United Church with any large number of coloured members is Trinity in Whitney Pier where there are about 25 families. Two members of the choir are coloured. Of 165 baptisms the Rev. Clarke MacDonald has conducted there, 27 have been coloured children.

The coloured church in the Whitney Pier area is African Orthodox, which has a small following.

Most don't go to Church

In Saint John, a couple of coloured families attend the Roman Catholic Church, there are a couple in white Baptist churches, four attend United churches, and a handful at the AME church. Most of the city's Negroes don't go to any church.

In Truro, New Glasgow, Dartmouth, Halifax and most other areas the coloured people are predominantly Baptist.

And most United Church ministers seem to have adopted a hands-off attitude toward the entire Negro problem.

The Rev. H. E. Campbell, superintendent of Halifax's Brunswick Street United Church, a downtown institutional mission, told me there is a very friendly spirit between his congregation and Cornwallis St. Baptist. The coloured church's choir sang at Brunswick Street's Sunday night friendly hour recently, as did their Gospel Singers' young peoples group.

Dr. Campbell said he had arranged for Mrs. Freda Vickery, social worker at the children's hospital, to tell the ministerial association about conditions in Africville.

But Dr. Campbell said he didn't see the problems of the Negroes as they themselves did. "They aren't facing any different problems than our people, economically, in housing and other ways," he said. "I'm working among much the same problems in the white area."

Brunswick Street Church, although a mission institution on the edge of the coloured area, doesn't do any work among Negroes. "We have to restrict our activities to our own people. The coloured people are all Baptists; it's a Baptist problem," Dr. Campbell said.

He said he felt the Maritime Conference as a whole was too far removed from the Negro situation to make any pronouncements on it. "If the Baptists asked us to join them to get some action we might do it. They have their own

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improvement league and their own advocate in Mr. Oliver. We'd have to be very careful about any initiative we might take," Dr. Campbell said.

"You live with it and don't know much of the details, except general impressions," said the Rev. B. R. Tupper of United Memorial Church, which is about 1½ miles from Africville. "Although I live so near, I don't know much about the people in Africville. If they were United Church folk, I might. It would be the same thing if they were white. The United Church hasn't done any work among the coloured people because they are at least nominally Baptist."

Mr. Tupper said he couldn't recall the conference or presbytery ever making a specific reference to the coloured people, although he thought they might have spoken out about discrimination.

Conference says nothing

I went through records of conference proceedings back to 1952 with the Rev. Ward MacLean of J. Wesley Smith Memorial United Church. We could find no resolutions or statements regarding discrimination or Negro living conditions; only two very general motions urging governments to co-operate in low cost housing. Mr. MacLean said he thought the church hadn't said anything because the coloured people are Baptist.

The Rev. J. Allison Fraser, minister of Exmouth Street United Church in Saint John and convener of the Evangelism and Social Service Committee of the Maritime Conference, said the majority of Maritime church people wouldn't be aware of the Negro problem. "They just don't live where it occurs," he said. "As to the presbytery, things go along very smoothly. I don't know that we're aware of any special Negro problem; it's no more acute than any of our other problems."

Dr. MacDonald of Woodlawn, outside Dartmouth, takes an entirely different attitude. "We shouldn't worry about them being Baptist or anything else. There's a little bit of stigma attached to working with coloured people, as far as most people are concerned. I've worked with them 12 years here, and I can't deny that. But as long as they are in need, we should take an interest in them and work with them. Anything that affects the people is my concern as a minister.

"There's a great deal we can do without stepping on anyone's toes. We can work with them to improve conditions without stealing them away from another church." ●

Next issue: "How the coloured people help themselves."

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. I would like your opinion about congregations holding their annual meetings (supper meetings), loyalty dinners and other business meetings on Sunday evenings. I believe annual meetings and Wells' loyalty dinners, etc., are purely business and somebody always has to work to provide the meals. I am voted down on the ground that it is the work of the church and therefore the Lord's work and a greater crowd may turn out on Sunday than on other evenings. This argument about a larger crowd is also used in our community to hold bingos and card parties. Am I just being narrow-minded in my point of view?

A. Our honest opinion on this is not very strongly held. We respect your view and think it preferable to hold such gatherings on week nights. There's a lot to be said, however, for a family of God meeting to eat and discuss the Lord's work on the Lord's day.

Q. Following the singing of the last hymn, the congregation has occasionally had to remain standing, while the organist and choir render another number. Does the minister have any authority regarding this procedure?

A. The session has.

Q. We wonder if you could help us in our search for a new minister. Ours is a large, growing, suburban church, where we will soon have to put up new buildings. We have two crowded morning services, but the evening service has slipped badly, and our youth programme needs to be reorganized. Some of us think the most important quality to look for in a new minister is a friendly personality, especially with the young people. Others think the main thing is to have a good preacher. Still others want a man who will be a good visitor and concentrate on the new people. Quite a few think that what we need most now is a man who is a good organizer. What do you think we should look for?

A. His record.

Q. When the Union Jack and the St. Andrew's Flag are hung in the sanctuary of a church, which should be placed on the minister's right?

A. The Union Jack goes on the minister's right as he faces the people. This is no liturgical principle, but a custom followed in secular halls as well as churches.

Q. The Committee of Stewards is responsible for fuel costs over $200 a year. Does "the cost of heating the manse or parsonage" include fuel for the kitchen stove when the kitchen is not adequately heated any other way?

A. We'd hate to think there was a committee of stewards in the United Church who would quibble on this one. Our opinion: yes.

Q. Is it the trend of the United Church to have altar boys and girls, altar calls, and testimonies? If so, when and why were these practices started? When members of other churches ask about these things, what's the answer?

A. We hadn't heard of altar boys or girls. Altar-call is an old term for a definite public decision, not uncommon in preaching missions and evangelistic services. "Testimonies" are still given in public meetings though they don't seem common in the United Church. They are ancient and had an important place in some churches of our fathers.

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Conducted by M. MACDONALD

The Chatterbox

"NOT TOMORROW — NOW" was scrawled in heavy black pencil on a fat manila envelope containing galley proofs, and addressed to us. It could have been a reminder to Herman, who drives the station wagon between the Publishing House and 85 St. Clair, that we were waiting—but it wasn't. *Not Tomorrow — Now* is the apt title of THE OBSERVER editor's new book on Africa. We coveted the first review for our own Book Section and Dr. Arnup consented to read it in the galleys. His review appears below. By the time you read these lines, however, the book will be available. . . This is being written on May 9th, and on this day, 100 years ago, James Matthew Barrie was born. Along from the United Church House, at the corner of St. Clair and Avenue Road, there stands at this moment—in the pouring rain—a copy of the famous Peter Pan statue, a reminder of that wonderful boy who never grew up, the most famous of all Barrie creations. Once he had three plays running simultaneously—*Quality St.*, *The Admirable Crichton* and *Little Mary*. In those where he mixed the everyday world with fairy land and "played hide-and-seek with the angels" he had his greatest successes. Our favourites are *Dear Brutus* and *What Every Woman Knows*. . . We can't remember a spring when the publishers showered us with so many books of sermons and volumes of daily devotions!

Three Books of Sermons

And Jesus Said
By Hoover Rupert. (Abingdon, $2.50.)

Receiving God's Fullness
By Wallace D. Chappell. (Abingdon, $2.)

Sermon Plans and Story Illustrations
By Alfred L. Greenway. (Baker, $1.95.)

Reviewed by D. M. Perley.

Books of sermons and books about sermons continue to pour from the presses of the church publishing houses. Our cousins to the south seem more desirous of appearing in print than we Canadians. Three small volumes listed above have this in common, that they deal with the communication of the Word of Life. Dr. Hoover Rupert, whose church is near the great University of Michigan, speaks to students and to many others, too. His sermons have the quality of directness. They report "What Jesus said" to different people having various problems, strikingly similar to those we have in our day.

Dr. Chappell, one of the younger scions of a family of preachers, approaches the need of Christian communication in the way of the great themes of the Christian faith such as repentance, forgiveness, conversion and witnessing. His 12 chapters cover the main concerns of Christian living. They are evangelistic in the sense that they demand a total and willing commitment to Christ's call. They are perhaps slightly more conventional than Dr. Rupert's sermons but effective, nevertheless.

Dr. Greenway's book is somewhat different. Although a book of only 96 pages, it packs in 43 sermon plans with short illustrations. It required years of preparation, and was worked out in careful collaboration with ministers of several denominations. It has eliminated many non-essential details of homiletic study and concentrated on assembling material in very compact form to stimulate original work in sermon preparation. It is an arsenal of resources rather than a book of ready-made addresses. Within the limits imposed by the author himself, we should consider the book useful and timely.

The Grand Lady
By Marion Keith. (McClelland & Stewart, $4.50.)

The Green Gables Letters from L. M. Montgomery to Ephraim Weber, 1905-7
Edited by Wilfrid Eggleston. (Ryerson, $4.)

All who have known and enjoyed Marion Keith's books over the half century of her writing will as they read **The Grand Lady** find themselves walking

along familiar roads, meeting again people who lived in the Ontario countryside in the fading years of the 19th century, sharing in the tasks, and enjoying the simple pleasures of the church and community. Aunt Flora doesn't belong in the contemporary world, but she was a familiar figure in many families of her era. In our connection she was known as "Cousin Fanny." Usually the oldest daughter on the farm, she allowed the call of duty to drown romance. She found it impossible to leave aging parents with the farm work as well as the care of a "poorellen," the brother or sister with confused mind. Sometimes this sacrifice led to an embittered old age. But Aunt Flora grew in beauty and wisdom, handling family affairs with skill and a firm but gentle hand. The young ones rose up to call her blessed. She was indeed, **A Grand Lady.**

Mr. Eggleston has done an excellent job in editing **The Green Gables Letters** of Lucy Maud Montgomery to Mr. Ephraim Weir in the Cavendish years, 1905-7. These are now in the National Archives, Ottawa.

Like many people, Miss Montgomery expressed herself much more freely on paper than in conversation. While this correspondence begins a bit stiffly, it proceeds until the reader is aware of the warmth, humour and understanding that gave the Anne books their great charm. These letters cover the years of discouragement and the first success and should give help to young writers.

We found the letters from Mr. Weber most revealing and entertaining. They give more than a glimpse of a very fine character and a picture of western Canada in the early years of the century. Mr. Eggleston knew Mr. Weir well, and writes with affection, giving details that lend colour and understanding.

Between the Testaments

By D. S. Russell. (Ryerson, $2.50.)

Reviewed by Roy M. Pounder.

This book seeks to bridge the gap between the Old Testament and the New, with special reference to the Old Testament Apocrypha and apocalyptic writings. The Dead Sea Scrolls are also mentioned. The author is Principal of Rawdon Baptist College, and also lectures in theology in the University of Leeds. He is well versed in contemporary international Biblical scholarship, and is warmly commended by the distinguished English scholar, H. H. Rowley. An index of Biblical and other passages adds greatly to the value of this book as a work of reference.

Saved by His Life

By Theodore R. Clark. (Brett-MacMillan, $4.50.)

Reviewed by R. C. Chalmers.

This book is a study of the New Testament doctrine of reconciliation and salvation by the associate professor of theology in the New Orleans Baptist Theological Seminary.

The plea of the author is that we should not isolate the Cross when we consider it in connection with the doctrine of reconciliation. It must always be viewed in the light of the resurrection because the faith of the New Testament writers was "a Cross-Resurrection faith." Further, the Cross must not be isolated from the continuing work of the Holy Spirit which makes Christ's reconciling work a continuing reality.

The author is constructively critical of some presentations of the doctrine of reconciliation because they tend to emphasize the right formulation of dogmas concerning our salvation rather than the faith experience of believers making real in their lives the truth of reconciliation. In other words, the personal element in salvation, what Buber calls the "I - Thou" relationship, receives new emphasis in this book. The last chapter in which the writer deals in a meaningful manner with redemption, forgiveness, love, faith, hope, and "the total event," is very well written.

Dr. Clark is acquainted with the writings of contemporary scholars such as Filson, Baillie (both John and D. M.), Bultmann, Barth, Tillich, A. Richardson, W. Wolf, etc., and his references to their books gives us a wider perspective in which to view the author's own insights into New Testament religion.

This is a very helpful book.

Not Tomorrow — Now

By A. C. Forrest. (Ryerson, $4.50.)

Reviewed by J. H. Arnup.

"Of making many books (on Africa) there is no end," but neither is there any other area of the earth's surface so imperatively demanding our attention. The April number of **The Rotarian,** an international magazine with its ear to the ground, carried no less than 10 articles on Africa!

Dr. Forrest

When A. C. Forrest, editor of **The United Church Observer**, returned from a visit to 20 foreign countries, most of them in Africa, he was invited to address the dinner meeting of the Board of Overseas Missions. All present were impressed by the insight and wholesome good sense revealed. Hope was freely expressed that his ideas would be incorporated in a book. The volume is before us.

The book begins, somewhat incongruously, it seemed to me, with several chapters on two countries of the Middle East — Israel and Jordan. These were visited en route to Africa. The author displays his usual sensitivity to conditions in both countries but wisely refrains from suggesting a solution. "The only thing of which the Israeli seemed not to be proud is the refugee situation" . . . "Little children (in Jordan) are being taught to hate and babies yet to be born will be nurtured in hatred."

Entering Africa via Egypt our author notes that "From then on you never quite escape the influence and contribution of missionaries. . . They run the schools, operate the hospitals, found the universities."

"I travelled from Egypt to Ethiopia, to Nairobi (in Kenya) to Rhodesia. I went around South Africa to Mozambique, crossed the continent to Angola's interior, went to the Congo, Schweitzer's Lambaréné, to Douala, Ghana and Dakar". . . "I had read Alan Paton and Schweitzer, so I made arrangements to visit them."

Limitations of space prevent the reviewer from following such an itinerary in detail. In Nairobi the author saw big game indifferent to the motor car in their midst; in Rhodesia he made a study of the racial issue in the church and industry; in South Africa the policy of Apartheid came in for investigation and criticism; there, also he interviewed Alan Paton.

Angola gave an opportunity to study our mission enterprise. The estimate of Dr. and Mrs. Strangway and their work is a noble tribute and richly deserved. His balanced account of Dr. Schweitzer and his hospital is kindly, even reverent, though partly critical. In Ghana, Dr. Forrest witnessed a grand experiment which, on the whole, deserves to succeed.

The book is written in a journalistic style, which makes for easy reading. It goes without saying that anything Dr. Forrest writes is interesting. I hope this book will be widely read.

30 Programs For Young People

By B. Hoyt Evans. (Baker, $1.50.)

Reviewed by Mervin Bury.

This is a better than average book of programmes for youth organizations, covering 30 different themes, including six for special days, such as Easter and Christmas. There are six programmes on the Bible, e.g., "How to use the Bible" and "What the Bible says about God." Missions, church, family life, church callings, stewardship, drinking, are just some of the themes developed. One pertinent subject is: "What every Protestant youth should know."

Although there is variety in the themes presented, the programmes themselves pretty well follow the same set pattern: Scripture, suggested hymns, suggestions to programme leader, who introduces the subject under consideration. The material to be presented is divided into three or four areas to be taken by members of the committee in charge. The leader concludes the discussion and offers a brief prayer or benediction.

Titles and Symbols of Christ

By James Large. (Baker, $4.95.)

A very thick book of notes and sermon suggestions on all the titles and symbols used in Scripture in referring to Christ.

The Doctrine of the Christian Ministry

By John Line. (Ryerson, $5.)

(See Observations, p. 5.)

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SOUTH AFRICA

(*Continued from page* 11)

heed it, gratefully remembering that it comes to us from a true leader of the Dutch Reformed Churches, where many more such people exist today. Sir Robert Borden remarked one day that no Federal Government was possible at Ottawa that did not enjoy the confidence of the Roman Catholic Church in Quebec (its people, as well as its clergy).

Likewise in South Africa, where all political power still remains within the hands of the whites, we need to realize that the Dutch Reformed Churches are a key factor. A growing number of their members have not yet bowed the knee to Apartheid, but they need our Christian friendship and prayers to help them. A great opportunity is given us to serve our African and Asian friends in the Union, and elsewhere in Africa, without cutting off our ties with white-skinned fellow-believers. ●

SADDLEBAG PREACHERS

(*Continued from page* 17)

to a farm house south of Vegreville to find the farmer saddling his horse for a ride to Fort Saskatchewan to get a tooth pulled. The man had been walking the floor for two nights and days. Mr. Finlay asked for the pliers. Down at the stable, armed with pliers and with turpentine as disinfectant, his patient ensconced on a milking stool, the minister proceeded to pull the ulcerated tooth. He saved the farmer a 65-mile round trip and won a church member. Mr. Finlay then decided to write his sister in Ontario for a pair of all-purpose forceps, for his future dental surgery!

That era may be gone, but there are still times when a pair of all-purpose forceps might come in handy! ●

AT THE WEAK SPOT

(*Continued from page* 7)

which was inactive for a time, has been rejuvenated and will provide leadership.

The major work will still have to be done in the small places of the land, and in every conference and college where young people of the church gather. Dr. Harold Vaughan, chairman of this committee since his recent appointment to the Board of Colleges and Secondary Schools, warns however: "No amount of promotional activity and literature can be a substitute for the personal activity of discovering appropriate candidates. More and more people must be brought to face and accept the fact that the challenge is not for others, but for themselves." ●

About People and Places

Summer in Africa

Operation Crossroads, Africa, the youth work project directed by Dr. James Robinson of Harlem, N.Y., will have a Canadian among its leaders. The **Rev. William D. F. Morris,** the assistant minister of St. James United Church, Montreal, will head a group of 14 young Americans, most of whom speak French. They will go to the French Camerouns where they will work with African students on building a church at Batouri up towards the middle of the Congo.

Mr. Morris

M and M Givings Up

The Missionary and Maintenance Department reports a 10.2% increase in givings received up to May 11. The total is $1,744,801, compared to $1,583,748 at the same date last year. Conference givings are reported below, with last year's figures in brackets:

Newfoundland, $18,203 ($13,232); Maritimes, $140,603 ($120,692); Montreal and Ottawa, $159,655 ($147,529); Bay of Quinte, $137,323 ($121,937); Toronto, $361,880 ($324,273); Hamilton, $256,612 ($232,950); London, $212,133 ($184,024); Manitoba, $110,550 ($94,557); Saskatchewan, $99,369 ($90,707); Alberta, $114,279 ($110,111); British Columbia, $117,667 ($111,272); Donations, $16,515 ($32,464); One Dollar Club, $12.

Flight Into Conference

On June 10, Optometrist Clare Wilson will pick up Principal Charlie McLean when classes are over for the week at Gore Bay Public School, aim his pontoon-equipped 90-hp Piper Cub for Muskoka, and be on hand for Friday evening supper at the Board of Men's eighth annual Elgin House-Keswick Conference.

Clare has practices at both Gore Bay (Manitoulin Island) and Elliot Lake, and finds that the 'plane cuts to a pleasant 25-minute hop what was once a rugged three-hour road journey between the two.

Not all the 1,200 men who will fill Elgin House and Canadian Keswick on two successive week-ends, June 10 - 12 and 17 - 19, will travel as fast as Clare Wilson and Charlie McLean, but many will come from a greater distance. These annual week-end conferences and the regional gatherings which they have inspired, bring together for inspiration, fellowship and study, men from all walks of life and every United Church conference area. They have been a contributing force in the growth of the laymen's movement.

"The 'plane makes it possible for some of us in this area to attend more conferences and other laymen's meetings than would otherwise be the case," Clare Wilson says. Two years ago he took Neil Turner to the Sparrow Lake (Hamilton Conference) week-end after he had finished his day's run on the mail truck. Last year, Art Hinds finished his shift at an Elliot Lake mine just in time to make the hop to Elgin House.

Last August, Clare managed to tuck the cast containing Eddie Prestage's newly broken leg — too painful to stand a lengthy car ride—into the little craft for the journey to Algoma Presbytery Men's Wakonda Camp Retreat.

This year's Elgin House - Keswick theme, "Thy Kingdom Come," will be presented in addresses by the Rev. R. J. D. Morris, Edmonton.

Four Honourary Degrees

Mount Allison University, at its recent convocation gave four honourary degrees. Two United Church ministers received the degree of Doctor of Divinity: **Rev. Warren L. Langille,** minister of Portland United Church, Saint John, N.B., and the **Rev. Frederick R. Matthews,** 84-year-old retired minister who served the Maritime and Newfoundland Conferences, and now lives in Sherbrooke, Que.

To mark the opening of Mount Allison's new home economics and geology building, the honourary degree of Doctor of Laws was conferred upon **Miss Laura C. Pepper,** home economist and chief of the Consumer Section, Department of Agriculture, Ottawa, and geologist **Dr. Graham Stewart MacKenzie,** head of the Department of Geology, University of New Brunswick.

Moderator at Vic

A sense of purpose, essential to the calling of the ministry, was the theme of the moderator's address to the graduating class at the convocation of **Victoria University and Emmanuel College graduation.** He urged the 24 graduates to re-examine the principles of their ministry and to realize that the church was not a stage for individual oratory or displays of personality. He cited as a deterrent, losing the sense of who and what they are. What the Christian minister has to be to fulfil his purpose includes an unflagging sense of mission, a dedication to the spreading of the gospel and a good man whose moral discipline and unquestionable integrity mark him as a representative of God on earth.

The honourary degree of Doctor of Divinity was conferred upon the Rt. Rev. Angus J. MacQueen, Dr. Lorne Pierce, the Rev. Norman Langford and the Rev. W. H. H. Norman.

Diplomas in theology were presented to: Donald B. Atkinson; William L. Avery; Ralph E. Bradley; John G. Branton; Keith Dixon; William E. Duff; Ziba F. Fisher; Douglas P. Flint; Ray A. Francis; Lorne E. Heffelfinger; Frank W. Lockhart; Donald P. Lowery; Murray A. McBride; Barry D. Moore; Ronald N. Nickle; Howard K. Plant; William F. Reid (Certificate); Roger B. Rice; James D. Shynkar; Eson Tse; Robert B. Werry; Cecil L. Wittich; Robert I. Wolfe; Stanley A. Wootton.

Eighteen of the above received the degree of Bachelor of Divinity; also the Revs. Harry C. Benson, Benjamin Murata, William D. Waite.

Three graduates of the United Church Training School received the degree of Bachelor of Religious Education: Bessie E. Lane; Mary J. Thomas and Wilma M. Unwin.

The degree of Master of Theology was conferred upon William L. Brown; John V. Dahms; Alvin C. Keeler. The degree of Doctor of Theology was received by Alfred F. Binnington, Robert B. Green and Arthur E. Kewley.

Three Get DD's

Pine Hill Divinity Hall at its May 4 convocation in St. Andrew's United Church, Halifax, in addition to conferring the honourary degree of Doctor of Divinity upon three rural ministers, the Rev. L. P. Archibald, Rev. W. K. MacKay, and the Rev. Murray H. Manuel, presented 22 young men with diplomas. Eleven were from the Maritime Conference, eight from Newfoundland, one from Saskatchewan, one from Manitoba and one from Trinidad. Fifteen also received the degree of Bachelor of Divinity. They were: Heber G. Colbourne; Ronald E.

(*Over*)

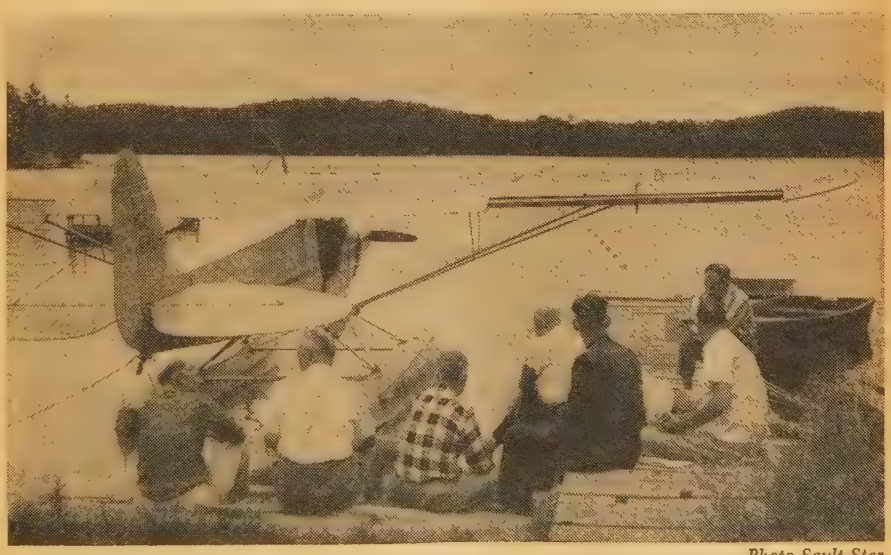

Photo Sault Star

Clare Wilson's pontooned Piper Cub at Algoma's Wakonda Camp Retreat
(see story at left)

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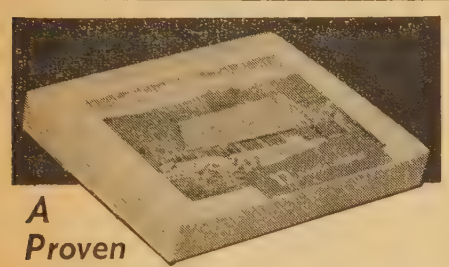

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Morley P. Bentley, Victor M. Parsons, Donald S. MacDougall, Eric W. Pace, Edward R. Hawkins, Ian L. Lynk, Theodore C. Rodgers received diplomas.

Two former graduates received the BD degree: Rev. C. D. Matheson, Danforth Ave. United Church, Toronto, and the Rev. Donald I. Macintosh, chaplain of Mount Allison University.

10 Graduate at Queen's

At the convocation of **Queen's Theological College,** Kingston, 10 graduates received diplomas following the report of the year by Principal the Rev. Dr. Elias Andrews. They were: Melbourne T. Fisher; Robert G. Nicholls; James A. Mills; James A. Payton; Kenneth G. Purdon; Gordon R. Rajotte; Charles Rennie; George M. Richardson; William J. Sparling; Douglas S. Warren.

Three received the degree of Bachelor of Divinity: Gordon R. Rajotte; John P. Robinson; William J. Sparling.

The Hugh Waddell T. Leitch Memorial Travelling Scholarship ($1,000) was awarded to George M. Richardson.

The Rev. A. Leonard Griffith, Chalmers United Church, Ottawa, addressed the graduating class on the theme "The Church in Today's World."

Honour Former Principal

Ten students graduated in theology from **United Theological College,** Montreal, at their recent convocation. These were: Thomas Redpath; Donald Stiles; Guy Deschamps; Raymond Corbett; Douglas MacKay; George Clifford, Richard De Lorme; Stanley Errett; Fred Elson; Arthur Greenhough.

The honourary degree of Doctor of Divinity was conferred upon former principal, the Rev. George G. D. Kilpatrick, now of Toronto.

Principal the Rev. Dr. George Johnston will receive the honourary degree of Doctor of Divinity from his Alma Mater, the University of Glasgow.

Announcement was made of the retirement of Dr. A. Robert George, oral English; the new appointments of the Very Rev. J. S. Thomson and the Rev. D. D. Evans; the Lay School of Theology to begin in the fall; a new second-year New Testament prize donated by Mrs. J. Gordon Campbell, Montreal, in memory of her father, William J. Holliday.

New Church Workers

"This is a bright time for young women in the church," the Very Rev. James S. Thomson stated in his address to the graduating class at the 35th annual convocation and graduation service of **The United Church Training School.** He told the 36 students gathered in the front rows of Eglinton United Church, Toronto, that the school must play its part in the new age of opportunity that will give women a wider place in all the work of the church.

With this in view, the announcement by Principal Harriet Christie of new terms of affiliation with Emmanuel College came with particular appropriateness.

In the 30 years of affiliation a number of changes have been made, but the present ones are notable. They include the recognition of two courses of study, each for two years, each leading to the diploma. In one, university graduates will continue to work with Emmanuel College students. The second course will be given at the school to all other students. This will necessitate increasing staff and working out a new course of study.

Following the presentation of a long list of awards, scholarships and prizes, including the Kaufman Scholarship given by the donor, Miss Emma Kaufman, to Miss Sara E. Harrison, a staff member who will study at Oxford, diplomas were received by: Margaret M. Bea, Geraldine E. Beairsto, Alice E. Brooksbank, Elizabeth Caldwell, Sharon L. Campbell, Verna M. Crooks, Carolyn H. Dau, Patricia M. Forler, Elaine A. Harland, Bessie E. Lane, Lydia M. McCullough, Margaret J. McLean, Wilma P. Sharpe, Mary J. Thomas, Wilma M. Unwin, Marilyn A. Vivian.

All graduating students go out to work for the church as Christian education directors, as teachers in Indian residential schools, as community workers, and one in an editorial capacity. In addition, the four nurses who have had the one-year course have been appointed by the Woman's Missionary Society and the Home Mission Board to hospitals in Canada and Angola.

Moves to Peterborough

The **Rev. J. Stanley Gibson,** Devine St. United Church, Sarnia, Ont., has accepted a call to St. Andrew's United Church, Peterborough. He will succeed the **Rev. Henry Cotton,** who is retiring after nine years on that charge and 46 years in the ministry.

Queen's Padre Coming

The Queen's Chaplain in Scotland is coming to Canada this summer for a first visit. The **Rev. James Stuart Stewart** will preach during August at Deer Park United Church, Toronto.

Dr. Stewart is professor of New Testament at New College, University of Edinburgh. He was educated at St. Andrews University, New College, the University of Bonn, Germany, and is a lecturer and author of seven books.

While in Canada, Dr. Stewart will be one of the four speakers at the 14th conference on evangelism at the Ontario Ladies' College, Whitby, Ont., Aug. 24-26.

Deaths in the Church

Three widows of ministers and the wife of the Rev. A. J. Love have died recently. . . . **Nellie,** wife of the late Rev. George H. Sneyd, Coldwater, Ont., died April 27. . . . **Lily,** wife of the late Rev. John W. Hobbs, died April 8 in Rosedale, Missouri. . . **Ida,** wife of the late Rev. William Wells, Brockville, Ont., died

March 30th. . . **Gertrude Wintermute,** wife of the Rev. A. J. Love, died April 15 at Hamilton. She was one of the few women lay preachers of the Methodist Church, and served with her husband for 50 years in the London, Montreal and Ottawa and Hamilton conferences.

Appointment at Huntington

The Rev. C. W. Leslie, PhD, at present with the University of Maryland and former professor of the Philosophy of Religion at Emmanuel College, Toronto, has been appointed professor of Philosophy at Huntington University. Other appointments will be announced shortly.

Prof. Leslie

Newfoundland School Boom

During the first quarter of 1960, the **United Church in St. John's,** Newfoundland, launched a "Capital Funds Canvass," a three-year project to secure $1,500,000 of the estimated $2,500,000 that it will cost to carry out a long term school programme. This includes additional school building at Prince of Wales College; the construction of at least two new elementary schools immediately; the final payment on the new high school on Elizabeth Ave., and Harrington School, as well as major renovations and modernization of Holloway School and Prince of Wales College buildings.

The total population now being served by United Church schools in St. John's is 22,400, and it is estimated that it will climb to 26,600 in the next 10 years.

New Overseas Projects

In addition to exploring the possibility of entering work in South America, the Board of Overseas Missions will consider extending aid to the United Mission to Nepal, a co-operative enterprise based on churches which work in India. With the WMS, the Overseas Board will support Dr. Helen Huston, on loan from the Malwa Church Council of the United Church of Northern India.

The board will make a further effort to participate in co-operative projects under ecumenical sponsorship. This will necessitate making a change in the constitution towards a more flexible policy of response to needs and projects through ecumenical channels.

The board will recruit during the coming year, nine ministers, four doctors and four teachers.

Among the new projects is the building of a recording studio in Hong Kong as part of a co-operative scheme to broadcast the gospel in Chinese throughout southeast Asia; a radio relay station in Korea to extend the capacity of the Christian broadcasting from Station HLKY; church extension in Hong Kong; support for a centre to train Christian writers throughout Africa; a tannery project in Central

(Over)

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THE UNITED CHURCH OF CANADA,
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Dear Sir—Please send me full information with regard to the making of Bequests to the United Church.

NAME .....

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India to teach modern methods of tanning to a group of Christians who make their living in this way.

The Board of Overseas Missions honoured missionaries retiring this year. At the dinner during the annual sessions, Mr. and Mrs. A. P. McKenzie, who have been working on the staff of the International Christian University in Japan, and the Rev. and Mrs. S. R. Collins and Mr. Ralph Wilson of Angola received expressions of appreciation for the work they have done for the church during long service on the mission fields.

Pioneer's Anniversary

The **Victor Home**, the United Church's home for unmarried mothers in Toronto, is celebrating its diamond jubilee. In 1900, two rooms were set aside for this purpose in the Fred Victor Mission, Toronto, and the church pioneered in this type of work.

The anniversary is being marked by the opening of a new wing and the remodelling of the present home on Broadview Ave. It is expected this will be completed and open house held in the early autumn.

Message for Pentecost

The six presidents of the **World Council of Churches** have called upon the 172 member churches to observe Pentecost—or Whitsunday—on June 5, as a universal day of prayer. In their message for the occasion they say, "When He the Holy Spirit comes in our midst, we are now beings. Our self absorption and our fears are taken away. Our contentment with something less than the true unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God."

Going Recruiting

Miss Lois Boast, secretary for girls' work in the Department of Christian Education, has been appointed a secretary of the Inter-Board Committee on Recruiting. The appointment recommended by the committee was ratified by the executive of General Council at its recent meeting. Miss Boast will take over her new duties in August, and will visit a number of camps in western Canada.

The Inter-Board Committee on Recruiting is looking forward to the appointment of a man later in the year.

Soper in America

Dr. Donald Soper, superintendent of London's Kingsway Hall and famous Hyde Park preacher, delivered the Lyman Beecher Lectures on Preaching at Yale University Divinity School last month, then came to Canada for two weeks preaching and speaking in Ontario and the Maritimes, under the auspices of the Board of Evangelism and Social Service.

He preached in Westboro and Chalmers churches, Ottawa; Trinity, Charlottetown, and in Summerside. He spoke in Moncton and Saint John, and met the Maritime Ministerial Association at its annual meeting in Moncton.

In Windsor, Ont., his engagements included visiting two high schools and a service club, as well as a joint meeting of the Windsor and Detroit Ministerial Associations, and a public gathering in the McCleary auditorium.

East Coast Padre

The **Rev. Dr. J. P. C. Fraser,** Glebe Church, Ottawa, has been appointed United Church chaplain (part-time) to the Port of Halifax, as well as chaplain to Dalhousie University.

Double-barrelled Programme

Two appointments on the Loring, Ont., pastoral charge are building new churches. The congregation at **Port Loring** following a Sunday morning service in which the Rev. F. L. H. Stymiest urged them to build a church big enough for Christ, went on to the new site for a dedication service conducted by the retired supply, the Rev. E. R. May. Elmer Steel turned the first sod and James Martin reported on efforts to meet the financial needs of the new church.

That evening, at **Golden Valley**, Mr. May held the second dedication service, when Einer Forsman officiated and E. Bell gave an encouraging financial report.

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On CBC Radio

The **Rev. J. T. Stewart,** principal of the Atlantic Christian Training Centre, Tatamagouche, N.S., will broadcast during the religious period over the CBC on Sunday, June 12, 2.30-3 p.m. EDT.

Follow the Fur Traders

Spring floods on the Beaver River did not deter **Mr. and Mrs. Norman Brocken** of Island Hill from getting to Meadow Lake, Sask., for the communion service in the United Church. Unable to use their car, they took the water route of the early fur traders and set out a day early in a boat with an outboard motor. They travelled nearly 50 miles upstream on the flood waters of the Beaver, across the Big Swamp and over the twisting course of the Meadow River to Meadow Lake.

They were among the 36 new members received. These included nine teen-agers and 19 adults who had attended communicant classes conducted by the minister, the Rev. Clark McCutcheon, and nine who brought letters of transfer, two from Scotland.

Record for BBC

A Welsh service in the **Dewi Sant United Church,** Toronto, was recorded by the Canadian Broadcasting Corporation last month for later broadcast over the Welsh Home Service of the BBC. The Rev. Heddwyn Williams took the introduction, and the minister, the Rev. J. Humphreys Jones, preached the sermon.

The final service in the old church was held the last Sunday in May. The Dewi Sant congregation expects to be in its new building in August.

The Church Overseas

Eight new members were received into the fellowship of The United Church of Canada in the Protestant Chapel, Langar, 15 miles from Nottingham, England, by F/L the Rev. J. Piercey MacLean. All are personnel of No. 30 Air Material Base, part of No. 1 Air Division of the RCAF.

Those received include Cpl. and Mrs. W. F. Lenk for Crescent Heights United Church, Calgary; Sgt. R. Hayes for Westboro United Church, Ottawa; Mrs. T. R. Richardson for Central United Church, Calgary; LAC and Mrs. G. Kaforet for Wesley Church, Prince Albert, Sask.; and LAC and Mrs. B. C. Lowe for the United Church in Lashburn, Sask.

Joins Missionary Council

The **Rev. Dr. Wilfrid Scopes** will join the staff of the International Missionary Council in July, with the special assignment to work for the standing committee on the ministry. Dr. Scopes, who has been a missionary of the London Missionary Society in India since 1925 and has had extensive experience in educational work, will be partly supported by the Canadian churches through the Department of Overseas Missions of the Canadian Council of Churches. He will live in New York and work in close liaison with the staff of the theological education fund.

Methodist Bi-Centennial

Services marking the bi-centennial of the coming of Methodism to America will be carried on simultaneously on June 2, in Limerick, Ireland, and in John St. Methodist Church, New York.

On that date in 1760, Philip Embury, who had been ordained by John Wesley under a pear tree in Barbara Heck's Balingrave garden, sailed on the "Perry" with his wife Margaret, Paul and Barbara Heck, and families named Dettler, Morgan and Dulmage, and landed in New York in August.

In 1775, two years after Embury's death, the Hecks, Dettlers and Dulmages, with Embury's widow, then Mrs. John Lawrence, came to Canada, settling on the north side of the St. Lawrence River near Augusta and Prescott. Here they struck their roots deep into the Canadian soil and started Methodism in this country.

Change of Address

Rev. Orville C. Hossie, 45 Griffin Avenue, Kitchener, Ont.

Publishing House Notes

The Editor's Book

WE are all very happy that Rev. A. C. Forrest, the Editor of THE OBSERVER, has written in book form his observations on Africa and the Middle East which he visited a year ago. As a journalist he was interested in obtaining stories of the life of the people, and as a churchman he gained a judgment on the work of our missionaries. The title of his book — *Not Tomorrow — Now,* suggests how timely these observations are. They include interviews with Alan Paton and Dr. Albert Schweitzer, as well as with many of the "little people."

We congratulate Dr. Forrest on his DD degree just conferred by the new Huntington University at Sudbury.

Not Tomorrow — Now
The Ryerson Press
Price: $4.50

The Book Steward.

Hay Bay Descendant

Edwin P. Roblin, descendant of Soloman Huff who donated the land on Hay Bay for the first Methodist church in Upper Canada, died at Richmond Hill, Ont., April 30. During his active life as a builder he lived in Toronto and attended Fairlawn United Church. On retirement to Richmond Hill, he became a member of the United Church there.

Dates to Remember

The 11th annual School for Clergy, Ontario Agricultural College, Guelph, Ont., July 25-29. Courses: Rural Sociology, Soils and Agriculture, Crafts, and a vacation school for the children. Classroom lectures, tours and field trips are designed to give rural ministers an insight into the changing agricultural picture.

12th School of Religion, University of Western Ontario, June 20-24. Lecturers, Dr. Gerald R. Cragg, whose subjects will be: "Leading Themes on New Testament Theology" and "The Making of the Modern Mind"; and the Rev. R. McClement Freeman on "Religion and Mental Health." Through the generosity of the Atkinson Foundation a number of $10 bursaries to cover room and breakfast are open to those situated more than 40 miles from London. They may be applied for to the director of the Summer School and Extension Department, University of Western Ontario, London, Ont.

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Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

DEATH NOTICE

DEWAR—At St. Catharines, Ont., on April 13, 1960, Evander Grant Dewar, beloved husband of Irene Buchanan, and son of the late Rev. Donald Lachlan Dewar, and of the late Mrs. J. Clifton Fair, of Black Cape, Que.

1. HELP WANTED

NORWAY HOUSE Indian Residential School, Manitoba, requires Manual Training Instructor and possibly Home Economics Instructor. Other staff enquiries invited. Apply Principal.

ST. JOHN'S United Church, Oakville, Ontario, requires Director of Christian Education. Qualifications include ability and experience in co-ordinating expanding Church School and Youth activities, and advising on future facility expansion plan. Ordained minister or deaconess considered. Apply in writing, giving complete history, to Mr. E. J. Vorman, 218 Watson Avenue, Oakville.

NIGHT CLEANERS

TWO conscientious, thorough men for general cleaning, experienced in care of tile and terrazzo floors, washing and waxing, washrooms, etc. Both required May - October by established well-equipped religious summer resort (Muskoka area). Must be abstainers. Reply, giving full details of experience. Phone collect, Toronto, HUdson 9-5392.

WANTED—Director of Christian Education for St. Andrew's United Church, Regina, Sask. Reply to Mrs. K. M. Johnson, 1522 Athol Street, Regina, Sask., stating experience, qualifications, and salary expected.

WANTED — Ontario Ladies' College, Whitby, Ontario, requires for September 1st a Dean of residence to supervise the students in the residence. Ten months' duty each year. The position demands a lady with breadth of mind and vision, mature judgment and a sense of mission. Though no teaching is necessary such qualifications would be valuable. Preference given to a member of the United Church. Apply in writing to the Principal.

WANTED — For Kaufman House, Cheltenham, Ont., woman to act as housekeeper and assistant to hostess. Must enjoy planning and preparing meals and hospitality. Apply Box 161, THE UNITED CHURCH OBSERVER, Toronto.

1B. RETIRED OR RETIRING MINISTERS

SAINT LAURENT, Montreal, Que., St. Andrew's United Church, requires the services of a retired minister for full or part time, for the purpose of visitations. Congregation of 800. Please write to —W. F. Shaver, 2485 Paton St., Saint Laurent 9, Montreal, Que.

2. EMPLOYMENT WANTED

A REFUGEE from East Germany wants work as a nurse. She was a graduate nurse in Germany, nursed in Germany, Switzerland, and the two and a half years she has been in Canada. Speaks English fairly well. Would like to take care of an elderly person in their home. Box 160, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

ATHENS (Ont.) United Church, one point pastoral charge vacant June 30th, 1960. Interested ministers write — Mrs. Clifford Morris, Recording Steward, Box 82, Athens, Ont.

BEAVERLODGE, Alberta — three-point charge available July 1st. School and hospital facilities, on paved highway. Premium paid over minimum travel allowance, $700.00. J. O. Johnson, Recording Steward.

BEDFORD, Que. (Eastern Townships), 50 miles south of Montreal, United Church pulpit vacancy June 30th, 1960; 4-point charge, minister retiring after 12 years; comfortable manse, minister's private study in new hall attached to church. Excellent High School. Interested ministers write Mr. D. A. MacArthur, Box 363, Bedford, Que., Telephone—CH. 8-2573.

BOWNESS (Alta.) one-point charge, vacant June 30th. Manse, furnished, gas heated. Mrs. Gertrude Lawrie, Pastoral Relations Committee, Bowness, Alta.

2A. PULPIT VACANCIES—Continued

BROCKVILLE—Wall Street United Church solicits inquiries regarding the pulpit vacancy created by the untimely passing of the Reverend Doctor Dean K. Burns. Interested ministers kindly communicate with F. J. Latham, Recording Steward, Wall Street United Church, Brockville, Ontario.

BRUCE MINES-DESBARATS—Two-point charge vacant June 30th, 1960. Interested ministers kindly communicate with H. D. Peterson, Q.C., Bruce Mines, Ont.

CREEMORE (Ont.), St. John's United, 3-point charge, open June 30. Over minimum salary, phone and car allowance, heating over $200.00. Simcoe County village, 850 population in good farming district, 85 miles from Toronto, 25 from Barrie. Interested ministers please write G. H. Shepherd, Secretary Pastoral Relations Committee, Creemore.

ERAMOSA (Ont.) Charge requires minister July 1st, 1960, two-point rural charge, churches two miles apart. Manse 8 miles from Guelph, Ontario. Minimum salary plus travelling expenses. Apply J. L. McAninch, R.R. 4, Guelph, Ontario.

GALT, Ontario—First United Church vacant June 30, 1960. Interested ministers please write to Pastoral Relations Committee, c/o Mr. S. N. Drysdale, 43 Parkwood Drive, Galt, Ont.

GRAHAMSVILLE, three-point charge, vacant June 30th. Modern, furnished parsonage, oil-heated; in town of Brampton; close to High and Public Schools. Above minimum salary, plus car allowance. Committee Secretary, Mrs. W. Hewson, R.R. 1, Malton, Ontario, phone Butler 6-4750.

GRANTON, Ont., 2-point Charge vacant June 30; near London, large parsonage, oil heated. Will pay over minimum salary, plus car allowance. Reply to W. F. Lambert, Granton, Ont.

HALIBURTON, Ontario, Pastoral Charge vacant June 30, 1960. Three-point charge, modern manse, excellent Public Schools, centre of District High School area. Beautiful "Highlands of Haliburton" resort area, hunting and fishing. Salary and travel both above minimum. Interested ministers contact Secretary, Pastoral Relations Committee, Ronald J. Curry, Haliburton, Ontario.

HAMILTON, Ont. — Fairfield United Church in the east end of the city vacant June 30th. Comfortable manse, minimum salary. Interested ministers write Mr. J. Bowland, Secretary Pastoral Relations Committee.

LACOLLE - CLARENCEVILLE, 3-point charge, will be vacant June 30th. Comfortable oil-heated parsonage. Garden planted for new minister. Interested ministers please contact R. A. MacLeay, Clarenceville, Que.

LONDON, Ontario — Empress United Church becomes vacant June 30th, 1960. Interested ministers please write full particulars to Mr. Ross Fuller, 810 Riverside Drive, London, Ont.

MALTON, Ontario, 1-point charge, active organizations, furnished manse, newly decorated. Good Public School with kindergarten facilities, bus to High School, near Toronto. Salary above minimum. Ministers interested contact Mrs. J. Dyer, Recording Steward, Malton, Ontario.

MANITOUWADGE, Ont., St. Paul's United Church, vacant June 30, 1960. New community, new church building, well-furnished fully modern manse. Minimum salary. Please write L. S. Brooks, Manitouwadge, Ontario.

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

MERRICKVILLE (Ont.) United Church pulpit vacant July 30, 1960. Present minister retiring. Two-point charge; minimum salary, plus travelling expenses. Furnished manse. Interested ministers please contact C. E. Knapp, Merrickville, Ont.

MONTREAL East Community Church (United Church of Canada) requires a minister. Stipend $3,600.00, car allowance $500.00. Unfurnished manse near church which can be furnished if necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre with a Church School enrolment of 525 pupils. Please reply to—Mr. B. P. Rapley, 5 Laurendeau Ave., Montreal 5, Que.

OTTAWA—Glebe United Church pulpit vacant in autumn after twelve years' tenure. New Christian Education building. Interested ministers please write B. R. MacKay, Secretary Pastoral Relations Committee, 193 Carling Ave., Ottawa, Ont.

PERTH, Ontario—St. Paul's United Church pulpit will be vacant June 30th, 1960. Interested ministers kindly communicate with Mr. G. R. McLennan, Chairman Pastoral Relations Committee, Box 640, Perth, Ont.

2A. PULPIT VACANCIES—Continued

PLAINFIELD, Ontario, pastoral charge, 4 points, 10 miles north of Belleville on Highway. Salary $4,100.00 including travel grant. Interested ministers write to—Grant Kerr, Plainfield, Ont.

PRESCOTT, Ontario—St. Paul's United Church, vacant June 30, 1960. New Christian Education centre, large furnished manse. Salary $4,200.00; plus $600.00 car allowance. Growing community on St. Lawrence River. New Public and District High Schools. Write Mrs. A. S. Petersen, Box 394, Prescott, Ont.

SEVEN ISLANDS (Que.) congregation of 200 families in this city of 15,000 requires minister for challenging work in rapidly expanding area. New church building, salary well above minimum plus travel. Write J. J. Miller, Box 697, Seven Islands, Que.

ST. LAMBERT, Quebec; vacant on or about July 1st, 1960. Interested ministers please write Pastoral Relations Committee, St. Lambert United Church, St. Lambert, Que.

ST. THERESE, Que., one-point charge vacant May 1st, 1960. This is an old established congregation in an area 20 miles from Montreal. Address correspondence to — Colin McClements, Secretary, Pastoral Relations Committee, 2 D... Manthet, St. Therese, Que.

THETFORD MINES, Quebec, (two-point charge vacant July first. Asbestos mining centre between Sherbrooke and Quebec. New church, new manse, opposite new High School. Please reply to N. F. Bradley, 525 Alfred St., Thetford Mines, Que.

TOFIELD, Alberta, one-point charge, 40 miles S.E. Edmonton on paved highway. New church and manse, fully modern, natural gas heating. Progressive town and church, excellent school facilities; salary $4,200.00 including car allowance. Interested ministers write Mr. W. A. Swift, Tofield, Alberta.

TORONTO, Ont., St. Enoch's—vacant June 30th, 1960. Allowance instead of manse. Interested ministers write to Mrs. Beetham, 97 Amelia St., Toronto 5, or to Recording Steward.

VANCOUVER, B.C. — St. James United Church pulpit vacancy August 1st, 1960; 3-bedroom furnished manse. New Christian Education Centre. Interested ministers please write—Mr. C. Lorimer, Pastoral Relations Committee, 3214 West 10th, Vancouver 8, B.C.

4. PULPIT SUPPLY AVAILABLE

MINISTER with family would supply pulpit for Sundays of August for use of parsonage. Prefer lake region in Ontario. Would arrange exchange of parsonages if desired. Write Rev. C. G. Westhaver, Morin Heights, Que.

OTTAWA Presbytery minister would like to supply one-point Charge four Sundays August or last four July with use of manse. Replies to Box 16, THE UNITED CHURCH OBSERVER, Toronto.

PULPIT supply available — August. Preferably Southern Ontario, near sandy beach—wife and three children. Use of manse, or camping facilities with remuneration. H. Boston, Williamstown, Ont.

5. CHOIR PERSONNEL

EXPERIENCED choir leader interested in starting or taking over a church choir in autumn, Toronto and vicinity. R. Stafford, 266 Redpath Avenue, Toronto, Ont.

ORGANIST-CHOIRLEADER required for Trinity United Church. Duties to commence August or September 1st. New pipe-organ to be installed in near future. Choir approximately 30. Salary $2,000.00; free studio. Excellent opportunities for private classes in piano, organ, voice; also run school music classes. Apply to Miss Hazel Grimmon, Secretary Music Committee, Trinity United Church, Kirkland Lake, Ontario.

QUALIFIED organist and composer, interested travel, will take position as organist of small church anywhere in Canada or U.S., provided there are opportunities for teaching piano. Ernest Moyer, 1126 Haro, Vancouver, B.C.

TRINITY United Church, Sherbrooke, Quebec, requires organist-choirmaster. Leading Protestant congregation in pleasant community. Large three manual organ. Excellent teaching opportunity provided. Chairman, Music Committee, Trinity Church, 241 Court Street, Sherbrooke, Que.

WANTED—Choir Director and Organist, Grace United Church, Lloydminster. Duties to commence September 1st, 1960. Excellent opportunities for private classes. State qualifications, experience, salary expected, and other arrangements. Apply Harold P. Aston, Clerk of Session, Lloydminster, Sask.

5. ASSISTANT MINISTERS WANTED—Contd.

ASSISTANT Minister required by WoodGreen United Church, Toronto. Challenging opportunity for man interested in downtown work. Furnished or unfurnished accommodation. Minimum salary and travel allowance or better. Send all particulars to Chairman, Pastoral Relations Committee, c/o Church, 875 Queen East, Toronto.

HAMILTON, Ont. — St. John United Church requires Assistant Minister to share pastoral work and occasional preaching in a new rapidly expanding area. Opportunity for minister, retired or contemplating retirement. Please apply to Mr. C. J. Lewis, 78 East 36th St., Hamilton, Ont.

SUMMERLEA United Church, Montreal Presbytery, requires young Assistant Minister as Director Christian Education, also share pastoral duties, occasional opportunity to conduct worship. Above minimum salary, car allowance, etc. Challenging opportunity. Write—H. B. Howe, 41—50th Avenue, Lachine, Que.

WANTED — Assistant to the minister at Knox United Church, Fort Frances, Ontario. Prefer ordained male, will consider layman or deaconess. Qualifications include ability and experience in organizing and leading Christian education work, including youth recreational activities. Apply in writing, giving complete personal history and expected salary, to Mr. A. M. Halliday, 301 Scott Street, Fort Frances, Ontario.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co. Ltd., Box 192, Port Colborne, Ont.

FOR SALE — Two Reed Organs in playing condition. Write P.O. Box 218, Andrew, Alberta.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

WANTED—Norway House Indian Mission requires used pews for new church. If any charge has come to dispose of, please write Rev. Donald A. Richardson, Norway House, Man.

7A. STAINED GLASS

ENGLISH STAINED GLASS

Of rich glowing colours. Traditional in design. Send size of window for estimate, freight paid. Write for illustrated booklet. The Church Craft Studios (G. Maile), 7a Bayham Street, London, N.W. 1, England.

8. ORGANS, MUSICAL INSTRUMENTS

PIPE ORGANS. No electronic device can equal the true tone of a Pipe Organ. New Pipe Organs, one manual and pedals from $2,775.00; two manuals and pedals from $3,640.00 and up, sales tax included. All Organs have noiseless Swiss blowers. Delivery approximately two months for small Organs and approximately 4-6 months for larger Organs. We buy your old Organs. Rebuilding and remodelling. Plans and estimates free. South East Organ Company, 33 Harrison Avenue, Port Credit, Ont.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

CARILLONIC BELLS — CHIMES

SCHULMERICH Carillonic Bells, and Chimes. Write for literature to J. S. Nelson, Western Canada District Manager, 3120 35th Ave. S.W., Calgary, Alta.

9. ARTICLES FOR SALE

$1.00 buys two pairs of men's fancy wool blend or nylon substandard socks worth $2.00 if first. Money back guarantee. Dexter Hosiery Mills, 294 Terminal "A", Toronto.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T", Toronto 19.

10. ARTICLES WANTED

WANTED—By fall, loan of (or will buy) used gymnasium equipment. Mats, bars, horses, etc., for Bellefair Youth Groups. Phone Toronto OX. 7-0676.

11. RESORTS, TOURIST ACCOMMODATION

BIRCHMUIR LODGE, Stony Lake (Kawartha), 100 miles from Toronto—modern cabin and lodge accommodation; good food, recreation and fishing. Available for groups May - October 15th. Phone evenings Riverside 2-6573—write R. Cooke, 30 George St. N., Peterboro, Ont.

GLENROY LODGE — The vacation spot for the whole family on Haliburton's Scenic Highway 35. Excellent meals and accommodation. Friendly hospitality and recreation. Also ideal for church group retreats. Open May to October. Telephone Maple Lake 7R14. The Burseys, R. R. 2, Minden, Ontario.

11. RESORTS—Continued

LAKEVIEW HOUSE (Jackson's Point, Ont.) on beautiful Lake Simcoe—48 miles from Toronto. You can enjoy a family vacation or week-end in June and September. Promote family life by relaxing together. Golf, bowling, swimming. Church, theatre, museum in close proximity. Grey Coach Lines buses stop at the front gate.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors, snack bar, novelties, water-skiing. Warren Lawrence, Pike Bay, Ontario. Toronto—LE. 3-0657.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

RELAX and enjoy a vacation with all the trimmings at friendly PINE RIDGE, situated on Gull Lake in beautiful Haliburton. Accommodation in modern cabins, lodge or housekeeping cottages. Special rates to week-end groups. For information write R. J. Wood, Miners Bay, Ontario.

SUMMER guests, abstainers, country home overlooking the lake, 15 miles south - west of Lindsay. Conveniences, home-cooked meals, comfortable beds, closed-in verandah. Mrs. Noble Swain, Little Britain, R. R. 1, Ontario. Telephone 2 6 R 4, Little Britain.

KENHAVEN
Balsam Lake — 95 miles from Toronto
13 miles north of Lindsay

TOURIST HOME — Bright, attractive rooms, cabins. Home- cooked meals. Recreation hall with fireplace. Beautiful spacious grounds. Tennis, Shuffleboard, Badminton, Croquet, Horseshoes, swimming, boating, fishing. Accommodation affords the comforts of a good home and pleasant vacation to 35 - 40 guests. June 18th to September 10th. Retreat dates can be arranged for May 14th to June 18th; September 10th to September 30th. John A. Kennedy, R. R. 1, Cameron, Ontario.

WOULD you like a holiday on a farm? Write Mrs. Gordon Ward, Camperdown, Ontario, near Thornbury.

11B. BOYS' SUMMER CAMP

KARAMU Boys' Camp (near North Bay, Ont.) accommodates boys 7 to 14 years. Qualified Red Cross Instructors. Supervised programmes. Two-week or monthly camp periods available July and August. Descriptive folders and applications. Apply now — Karamu Boys' Camp, 29 Rushley Drive, Scarborough, Ontario. PLymouth 9-6483.

12. GUEST HOMES

GUEST HOME, very quiet, nice Christian home for older people, good food. Write 1157 McGlashan Crescent, Niagara Falls, Ont., or phone EL. 4-9989.

A WARM WELCOME

SENIOR Citizens in retirement—Preston Springs Gardens is an address of distinction—a haven of comfort and content. Private bathrooms, luxurious sitting rooms on bedroom floors, spacious, well-furnished lobby. About two acres of terraced lawns. Our trained competent staff under the supervision of registered nurses is capable of serving all but those requiring hospital or institutional care. Monthly rate $200.00 for single room including meals. Write for further information and illustrated pamphlet. Preston Springs Gardens, Preston, Ontario.

13. REST HOMES

AROUND THE CLOCK
Nursing Care
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WANTED—Names and addresses of persons who graduated from Albert College in 1910. Please send to Principal A. E. MacKenzie, c/o Albert College, Belleville, Ontario.

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